



Digitized by the Internet Archive
in 2015

I Heatley Esq^r
with the authors best regards

1000 159824-5

ROMAN CATHOLIC PRIESTS

AND

NATIONAL SCHOOLS.

BY

GERALD FITZGIBBON, ESQ.,

MASTER IN CHANCERY.

AUTHOR OF "IRELAND IN 1868;" AND "THE LAND DIFFICULTY,
WITH AN EFFORT TO SOLVE IT."

Second Edition,

WITH AN APPENDIX.

DUBLIN :

HODGES, FOSTER, AND CO.

LONDON : LONGMANS, GREEN, AND CO., PATERNOSTER-ROW.

1872.

LA
669.62
.F58
1872

ROMAN CATHOLIC PRIESTS

AND

NATIONAL SCHOOLS.

THAT the people of one country, who owe allegiance to one sovereign power, constituted for the government of all, as one community, having national interests, which it is equally necessary, and equally beneficial to them all to promote, and to defend, should be divided into different religious sects, hostile to, and intolerant of each other, is so self-evidently a social evil, that it may be assumed as a truth which no reasonable man of any class or party will deny or doubt. That Ireland has been for centuries, and still continues to be afflicted with this evil, is a fact equally patent, and equally indisputable. The leaders, and organs of all sects, and all parties, whether in or out of power, concur in one common profession of a desire to reconcile these wrangling fellow-subjects, and to remove every just cause of envy or hatred towards each other. But a party in power, honest enough to resist the temptation of an alliance, for its own support, with such of the wrangling sects as, for the time being, appears able to render good service on the field of party strife, is a desideratum to the present hour. This corrupt, and corrupting association has ever adopted, and to the end of time will still adopt, the spurious,

and aggravating policy of legislating, at the dictation of the addicted ally, against the sept or septs to which that ally is opposed. Convenient names are invented for legislation of this kind—such as “justice for Ireland”—“messages of peace to Ireland”—“redress of grievances”—“religious equality”—and other such plausible designations, to disguise the iniquity of helping some predominant faction to trample upon the rights, and spoliage the property of its opponents. That “Hibernia,” periodically “pacified” after this fashion, is not well affected to its peacemakers, no thinking man can be surprised. That its condition is no worse than it is, after centuries of treatment such as this, and that it should have so large a measure, as, in fact, it has, of national wealth, and social happiness, is not to be ascribed to its rulers, and can be accounted for only by the energy and intelligence of some large portion of the people, who steadily labour for good, and keep out of the vortex of factious agitation and strife.

This part of the nation does nothing by combined action, panders to no party, and, therefore, it has no political influence. The good produced by it is the result of individual exertion and thrift. It comprehends persons of all creeds; but in numbers not proportionate to the entire masses of the different sects which make up the whole population. Of Protestants, whether Episcopalians, Presbyterians, or Methodists, and of Quakers, a large proportion belongs to it. Whatever the country can boast of material wealth, and social prosperity, is due to the efforts and energies, mental and bodily, of those who

compose this industrial and utilitarian class. Nothing is so congenial to them as peace and tranquillity—nothing so essential to the success of their operations as friendly intercourse, mutual confidence, universal toleration, and consequent liberty of thought, and useful action. The foremost rank in this great class devise works of improvement and manufactures, on which to employ all who are willing to work, on such terms as a common interest and existing circumstances may adjust. Good feeling and reciprocal respect between these employers and the masses dependent upon them for the wages of labour, in all its variety, is obviously essential to the peace, the prosperity, and the happiness of the whole community, and sectarian bigotry is never so mischievous, as when it counteracts these kindly feelings, and creates hatred and enmity towards those who do not otherwise offend than by repudiating dogmas which they were not, in childhood, persuaded to believe.

In the curriculum of special legislation for Ireland, two important subjects still remain; and they appear to stand as prominent topics for discussion in the approaching session—viz., the voting by ballot—and the education of youth, in schools, and in colleges supported by the State.

Those who take an interest in the subject of education are divided into two great parties—one claiming the establishment of sectarian schools, in which the clergy of each denomination will have the unfettered liberty of teaching the doctrines which they allege to be essential to the faith and morals of the children committed to them for religious instruction

The other party strongly deprecate the segregation of the children, to which this denominational system inevitably leads ; and see nothing in it but the revival, and the perpetuation of sectarian animosity, and unreasoning prejudice, destructive alike of public tranquillity and of Christian charity.

Although the denominational system may have, and, I believe, has advocates amongst the laity of the several creeds, yet these are not very numerous, and still less enthusiastic in support of the side which they espouse. The demand for separate primary schools, and colleges comes chiefly, and most vehemently, from the Roman Catholic clergy, and much of what is expressed in its favour by Roman Catholic laymen may be fairly ascribed to the influence which their clergy exercise upon them. It is certain that many, if not a majority, of the higher classes in the Roman Catholic laity dread the prospect of being compelled to place their children in exclusive schools, and colleges, under the uncontrolled government of the Roman Catholic priesthood. That they do not express this feeling is, for obvious reasons, no proof that it does not exist. It is perfectly clear and manifest, that the demand for separate schools, and colleges has no strong support except from the Roman Catholic clergy. If *they* were indifferent to it, no one can believe that the want of it would be felt by the laity of any creed, or that any agitation would be raised on the assertion of this want as an Irish grievance.

When the legislature of Great Britain and Ireland is called upon to tax the people of both countries

for the support of schools in which the doctrines approved by the Roman Catholic hierarchy are alone to be taught, it is only just and reasonable, that those who dissent from these doctrines, and whose number, in both islands, is five times greater than of those who accept them, and whose contributions to the treasury are one hundred times as great as those of the Roman Catholics, should make inquiry into the details, and social effects of the teaching which they are called upon, not merely to tolerate, but expensively to pay for, and encourage.

The Roman Catholic clergy are already the patrons, *i.e.* the immediate superintendents and managers of more than 4,000 schools in Ireland, supported at the national expense, being two-thirds of all the schools which are so supported. As such patrons, however, they are not entirely uncontrolled, being subject to such regulations as the National Board may enact. On this Board both laity and clergy of the Roman Catholic creed are fully represented; and no regulations are sanctioned, unless approved of by a majority of this mixed body, composed of persons selected for the purpose of securing the wise and impartial government of this National system. The patrons of the other schools are under the same amount of control, and they do not complain of it. The Roman Catholic clergy alone assert, that their flocks are aggrieved, by the abridgment of what they call Roman Catholic teaching. What those doctrines are which they are not allowed to teach in the National schools, to the children of their own persuasion, they have never, as far as I know,

attempted to define. I believe that no rational candid man of any party or sect will think, and still less will he assert, that it is unjust or improper ; nay, that it is not essentially right and necessary, to inquire what those doctrines are, the prohibition of which, in the National schools, constitutes a grievous restraint upon Catholic teaching.

After the publication of my book on Ireland in 1868, my attention was called to some school histories, written by Jesuits, for the use of children in Roman Catholic schools, and I added a chapter to the second edition of my book, in which I commented on the perversion and falsification of history in those books; on one of which, Archbishop Whately's comment was, that, "*Nothing could exceed the unblushing audacity of its falsehoods, except the atrocity of its principles*"—and "*that the perversion of its morals is still worse than its perversion of facts.*" After the publication of my second edition, in December, 1868, I read Mr. Leckie's "*History of European Morals,*" published in 1869.

In the 2nd Vol., at pp. 236–237, is the following passage :—

"It was the custom then (*i.e.* in the twelfth and following centuries) as it is the custom now, for the Catholic priests to stain the imaginations of young children, by ghastly pictures of future misery ; to imprint upon the virgin mind atrocious images, which they hoped, not unreasonably, might prove indelible. In the hours of weakness, and of sickness, their overwrought fancy seemed to see hideous beings hovering around, and hell itself yawning to receive its victim."

On this passage the following note is at foot of page 237 :—

"Few Englishmen, I imagine, are aware of the infamous publications, written with this object, that are circulated by the

Catholic priests among the poor. I have before me a tract 'for children and young persons,' called *The Sight of Hell*, by the Rev. J. Furniss, C.S.S.R., published '*permissu superiorum*,' by Duffy (Dublin and London.) It is a detailed description of the dungeons of hell, and a few sentences may serve as a sample—"See on the middle of that red-hot floor stands a girl; she looks about sixteen years old. Her feet are bare. She has neither shoes nor stockings. . . . Listen! she speaks. She says—I have been standing on this red-hot floor for years. Day and night, my only standing-place has been this red-hot floor. . . . Look at my burnt and bleeding feet. Let me off this red-hot floor for one moment—only for one single short moment. . . . The fourth dungeon is the boiling kettle. . . . In the middle of it there is a boy. . . . His eyes are burning like two burning coals. Two long flames come out of his ears. . . . Sometimes he opens his mouth, and blazing fire rolls out. But listen! there is a sound like a boiling kettle. . . . The blood is boiling in the scalded veins of that boy. The brain is boiling and bubbling in his head. The marrow is boiling in his bones. . . . The fifth dungeon is the red hot oven. Hear! . . . The little child is in this red hot oven. Hear how it screams to come out. See how it turns, and twists itself about in the fire. It beats its head against the roof of the oven. It stamps its little feet on the floor. . . . God was very good to this child. Very likely, God saw it would get worse and worse, and would never repent, and so it would have to be punished much more in hell. So God, in his mercy, called it out of the world in its early childhood.' If the reader desires to follow this subject further, he may glance over a companion tract by the same reverend gentleman, called 'A Terrible Judgment on a Little Child;' and also a book on Hell, translated from the Italian of Pinamonti, and with illustrations depicting the various tortures."

This book, translated from Italian, and entitled "Hell Opened to Christians," contains forty-eight closely printed pages, setting forth, in horrifying detail, the tortures inflicted upon the victims, seven of which are the subject of pictures, which must be as frightful to children, as they are offensive and disgusting to common sense and reason. I procured the book from which Mr. Leckie's quotations were made, and the two others referred to in the note.

On the covers of these, I found a catalogue, of which the following is a copy, with the dates of

publication added, from the title pages—excluding the notion that these doctrines and lessons for young children belong to the dark ages which have passed away ; and that they should not, therefore, be raked up, for the attention of our pretentious century of light and science.

NEW SERIES.

WORKS BY FATHER FURNISS, C.S.S.R.

BOOKS FOR CHILDREN.

I. ALMIGHTY GOD,	Price One Penny—1869—32 pages.
II. GOD LOVES LITTLE CHILDREN, ..	One Penny—1867—32 ..
III. THE GREAT QUESTION,	One Penny—1862—32 ..
IV. THE GREAT EVIL,	One Penny—1869—32 ..
V. STUMBLING BLOCKS, &c.,	One Penny—1869—32 ..
VI. THE BOOK OF YOUNG PERSONS, ..	One Penny—1868—32 ..
VII. THE HOUSE OF DEATH,	One Penny—1861—32 ..
VIII. THE BOOK OF THE DYING, . . .	One Penny—1869—32 ..
IX. THE TERRIBLE JUDGMENT, &c. .	One Penny—1867—30 ..
X. THE SIGHT OF HELL,	One Penny—1868—32 ..
WHAT EVERY CHRISTIAN MUST KNOW, WITH REVISIONS AND ALTERATIONS, One Halfpenny—1866—32 pages.	

DUBLIN :

JAMES DUFFY, 7, WELLINGTON-QUAY ;

AND

22, PATERNOSTER-ROW, LONDON.

HELL OPENED TO CHRISTIANS,
TO CAUTION THEM FROM ENTERING INTO IT.

FROM THE ITALIAN OF

THE REV. F. PINAMONTI, S.J.

Price Twopence—48 pages.

DUBLIN :

JAMES DUFFY, WELLINGTON-QUAY ;

AND

22, PATERNOSTER-ROW, LONDON.

These are books of our own time—issuing from the press of the present hour. That they contain a part, and an important part, of what the Roman Catholic

Church teaches, no one can deny or doubt. In one of them, No. 8, at page 29, what are there called “The Four Great Truths” are stated. The first of these concludes with the words “I believe all that the Catholic Church teaches.” The 4th is—thus stated :—

“IV. *Acts—Faith.*—My God, I believe in thee—and all the Catholic Church teaches—because thou hast said it—and thy word is true.”

Here is a solemn declaration of the disciple, that he believes all that is stated in these books, being written by a learned divine of the Church, for his instruction, and being approved of, and printed for his use, by permission of the superiors in the Church, and being, accordingly, strongly recommended upon this high authority to be read by parents to their children, and by teachers in Sunday schools, where, each Sunday, the children are to hear one or two stories from them on what are called the great truths of religion. The children, therefore, hear these stories as a part of what the Catholic Church teaches, and they believe them, because the Church teaches them, and God has said them, and His word is true.

Can there be any stronger asseveration than this, on the part of the Church, that all these stories are true—true, because they are the word of God, whose word is, and, we all admit, *must* be true?

Thus the subject is reduced to the single and simple question—are these stories the word of God?

I leave every person to answer this question for himself, at the conclusion of each story, when he reads it. I shall accurately copy a few of them, and

offer some observations on the moral and social effects of *believing* them to be true—confining my commentary to those effects which they must produce, whether they are true or not.

These books are not used, and, I believe, they would not be allowed in the National schools. They are evidently intended for extensive use in Roman Catholic Sunday schools, and in such Monastery and Convent schools as are not under the control of the National Board. They appear also to be intended for circulation amongst the parents of Roman Catholic children. They all profess to be published “*permissu superiorum*”—that is, with the approbation and sanction of the Roman Catholic hierarchy, the Sovereign Pontiff included, whose judgment is, by the orthodox Church, assumed to be infallible, and whose spiritual dominion is asserted to be, by *right divine*, universal over all mankind. Such is the coercive authority upon which is printed on the insides of the covers the following words:—

“I. PARENTS ARE RECOMMENDED TO READ THESE BOOKS TO THEIR CHILDREN.”

“II. The subjects in these books are arranged according to the order followed in Missions and Retreats.”

“III. These books are recommended for reading in Sunday schools. Learning by heart is a laborious task for children. Moreover, it is of essential importance that, each Sunday, the children should hear a story on the great truths of religion. This book is divided in xxxv. sections, or short readings, one or two of which might be read aloud in Sunday

schools, each Sunday.”—(Copied from the cover of No. 8.)

Mr. Leckie’s book is a learned history, not written for, or likely to be read by the vulgar multitude of unlearned readers. His short censure of, and scanty quotations from this priestly literature, which professes to be methodically arranged, and is cheaply printed, for the edification of the tender minds, and susceptible imaginations of children, have not been noticed, that I am aware of, by any of the published commentaries on Mr. Leckie’s very learned work. Of this terrifying theology I knew nothing, until I read Mr. Leckie’s note. But I am not so indifferent to the condition of my fellow-creatures, both present and prospective, as to be satisfied with reading the small portion set out in his note of what he designates as the “infamous publications,” to which he refers. I have, therefore, read all that are mentioned in the catalogue before copied from the cover of one of them. The ten which are numbered (and to which I shall refer by these numbers) contain each above 30 pages of small and crowded type, equal, each page, to two pages of this pamphlet.

The “Sight of Hell” (from which Mr. Leckie quotes) is No. 10 in the catalogue. The red-hot floor is at page 19—the boiling kettle at page 20; and the red-hot oven at page 21.

At page 5, it is related, as true history, that

“St. Frances of Rome lived a very holy life. Many times, she saw with her eyes her Angel Guardian at her side. It pleased the Almighty God to let her see many other wonderful things. *Brev. Rom.* One afternoon, the Angel Gabriel came, to take her to see hell. She went with him, and saw that terrible place. Let us follow in her footsteps, that we may see, in the spirit, the wonderful things which she saw.”

Thus the scenes in the dungeons of hell are narrated and described upon the alleged testimony of an eye-witness, led to see them by the Angel Gabriel, and that eye-witness being herself a holy saint, whom it would be blasphemous to suppose capable of uttering anything false, or fabricated. Then follows, in separate paragraphs, a terrifying description of "*The Fire*"—" *The Darkness*"—" *The Smoke*"—" *The terrific Noise*"—" *A River.*" This river is thus explained—

"Is. xxii.—'*It is the day of slaughter, and of treading down, and of weeping to the Lord, the God of hosts.*' There is in hell a sound like that of many waters. It is as if all the rivers and oceans of the world were pouring themselves, with a great splash, down upon the floor of Hell. Is it then really the sound of waters? It is. Are the rivers and oceans of the earth pouring themselves into Hell? No. What is it then? It is the sound of oceans of tears, running down from countless millions of eyes. They cry night and day; they cry for ever and ever. They cry, because the sulphurous smoke torments their eyes. They cry, because they are in darkness. They cry, because they have lost the beautiful heaven. They cry, because the sharp fire burns them.

"Little child, it is better to cry one tear of repentance now than to cry millions of tears in Hell. But what is that dreadful sickening smell? The smell of death."

"St. Bonaventure says, that if one single body was taken out of Hell, and laid on the earth, in that same moment, every living creature on earth would sicken and die. Such is the smell of death from one body in Hell. What then would be the smell of death from countless millions, and millions of bodies, laid in Hell, like sheep?" (No. 10, p. 9).

This tract is a kind of supplement to Pinamonti's book, and contains thirty-two pages, filled with horrors of this kind, and with descriptions of the Devil and his fiends, engaged in administering these tortures.

Mr. Leckie omits the concluding part of the girl's lamentation, on the red-hot floor, viz. :—

"'Oh that in this endless eternity of years, I might forget the pain only for one single moment.' The Devil answers her ques-

tion. ‘Do you ask,’ he says, ‘for a moment, for one moment, to forget your pain? No, not for one single moment, during the never-ending eternity of years, shall you ever leave this red-hot floor!’ ‘Is it so?’ the girl says, with a sigh that seems to break her heart. ‘Then, at least, let somebody go to my little brothers and sisters, who are alive, and tell them not to do the bad things which I did; so they will never have to come and stand on the red-hot floor.’ The Devil answers her again, ‘Your little brothers and sisters have the priests to tell them those things. If they will not listen to the priests, neither would they, listen even if somebody should go to them from the dead.’”

Thus substituting the priests for Moses and the prophets. It is the main object, and purpose of these books, plainly discoverable from the whole tenor of them, to exalt the priests; and to impress upon the infant mind a deep and indelible conviction, that they, and they alone, have the power to save the soul from the tortures and eternal perdition described in this hideous detail.

At page 17 of No. 10 is described the

“FIRST DUNGEON—A DRESS OF FIRE.

“Job xxxviii.—*Are not thy garments hot?* Come into this room. You see it is very small. But see, in the midst of it, there is a girl, perhaps about eighteen years old. What a terrible dress she has on—her dress is made of fire. On her head she wears a bonnet of fire. It is pressed down close all over her head; it burns her head; it burns into the skin; it scorches the bone of the skull, and makes it smoke. The red-hot fiery heat goes into the brain, and melts it. Ezech. xxii.—‘I will burn you in the fire of my wrath—you shall be *melted* in the midst thereof, as silver is melted in the fire.’ You do not, perhaps, like a headache. Think what a headache that girl must have. But see more. She is wrapped up in flames, for her dress is fire. If she were on earth, she would be burnt to a cinder in a moment. But she is in Hell, where fire burns everything, but burns nothing away. There she stands burning and scorched. There she will stand for ever burning and scorched. She counts on her fingers the moments as they pass away slowly, for each moment seems to her like a hundred years. As she counts the moments, she remembers that she will have to count them for ever and ever.

“When that girl was alive, she never thought about God, or her soul. She cared only for one thing, and that was dress! Instead of going to Mass on Sundays, she went about the town and the parks to show off her dress. She disobeyed her father and mother,

by going to dancing-houses, and all kinds of bad places, to show off her dress, and now her dress is her punishment. *For by what things a man sinneth, by the same also he is tormented.*—Wisd. xi.”

In those dismal centuries, when the Roman Catholic hierarchy had the temporal power of kings and rulers at their command, to execute, by fire and torture, their judgments upon so-called heretics, and infidels, as “*an Act of Faith*,” it was not uncommon, to extort a recantation by the prospect of the stake and the fagot, or by the torture of the rack, and then, to burn the repentant sinner in pretended mercy, and in priestly solicitude for his immortal soul; for they said, as they now say in this book, it might be very likely, that this sinner would relapse, and would never after repent; and so he would have to be punished much more in Hell. So the priests, in their mercy, sent him out of the world, in the moment of his repentance, and considerately made him suffer the momentary torment of death by fire on earth, to save his soul from the everlasting torture of raging fire in hell.

In our time of toleration and religious equality for all sects, and all creeds; when the Roman Catholic hierarchy, in this country, has passed through a long period of persecution; which was gradually relaxed, first into disabilities and precautionary restraints, and which finally terminated in emancipation from every relic of the penal laws which the cruelty of their predecessors had provoked, we are used to deride the notion, that the Catholic priests of modern times would ever think it right, or just, or even innocent, to act on such an atrocious principle of wicked treachery, as that by which the priests of the dark ages insulted

the prostrate reason of mankind, by this jesuitical apology for sanguinary murder. Now, when the temporal power in these countries is yet in the hands of what they call an heretical sovereign, and an heretical majority of the people, when it is no longer allied with and subservient to the infallible and unchangeable Church, the possibility of relapsing into the clerical cruelties of former times would, I have no doubt, be indignantly denied by the organized priesthood of the present day, who have been so long kept on their good behaviour. Yet, with the sanction and approval of this modern priesthood, the faithful are called upon to believe, and to teach their children, that the seizure of an infant, so young as not to be, as yet, entitled to be designated as a person, *i.e.* a rational and accountable agent, and to imprison IT in a red-hot oven—to endow IT with immortality, for the purpose of perpetuating the torture for ever and ever—that to listen eternally to ITS screams—to behold how IT turns and twists ITSELF about in the fire—how IT beats ITS head against the roof of the oven—how IT stamps ITS *little feet* on the floor of the oven—that to behold unmoved, and for never-ending duration, on the face of THIS LITTLE CHILD, what may be seen on the faces of all in Hell—despair—desperate and horrible—that all this is the act of Almighty God, and the *mercy* which he shows to his own creature—those who can, in the end of the nineteenth century, assert, and command their disciples to believe, that God, in so dealing with his infant creature, *was very good to that creature*—who can justify this torture by asserting

that it is very likely, that God saw, that this child would get worse and worse, and would never repent, and that so it would have to be punished MUCH MORE in Hell ; and that God, *in his mercy*, called it out of the world in its early childhood—the teachers of this doctrine must surely find it easy to justify, and, by divine and human example to adopt, if occasion should arise, the argument which proved it just, and right, merciful and humane, according to their logic, to burn the repentant heretic, in the moment of contrition, and thus to save him from the danger of relapse. The divine rule of justice, upon which this infliction upon the little child is supported, is thus gravely laid down in this book, viz., that

“The same law which is for others is also for children. That if children knowingly and willingly break God’s commandments, they also must be punished like others. This child committed very bad mortal sins, knowing well the harm of what IT was doing, and knowing that Hell would be the punishment.”

It would be instructive to know what those mortal sins were which this little child had committed, with its little hands and feet ; and how, with its infant mind, it knew well the harm of what it was doing ; and how it knew that Hell would be the punishment ; and by what means its infant capacity was enlarged to the comprehension of eternal existence, of never-ending sensibility, and of the moral obligation to obey certain commands, and the justice of torment, for ever, in a red-hot oven, as a consequence of disobedience !

What would be thought of the father who would torture, in the way described, his young daughter of eighteen for one day, or for one hour, or one moment,

to punish the love of dress, and the childish vanity to display it?

But to refute the imputation of diabolical cruelty, made by these books against the merciful and benevolent Ruler of the Universe, is not my purpose. I am not addressing the children for whose subjugation this terrifying theology was invented. I am addressing those to many of whom, I doubt not, this representation of the Almighty will appear not only *self-evidently* absurd, but hideously blasphemous. The question, and the only question which I propose to discuss is this--whether the legislators for the people of Great Britain and Ireland, of which people five-sixths, and of which legislators nineteen twentieths dissent from this doctrine, are to be taxed for the support of schools, in which this terrifying theology is to be indelibly impressed upon the tender minds of children, before the faculty of reason begins to dawn upon them!!

Believing that those five-sixths of the people who inhabit, and the nineteen-twentieths of those authorized to legislate for these countries, have widely different notions of the Creator from those propounded in these books (the study and knowledge of which are confined, as yet, to the schools in monasteries and convents, and to Roman Catholic Sunday schools), I proceed to state something more of what these books contain.

It would not be possible, by any extracts, to give an adequate description of the tract No. 9, entitled "The Terrible Judgment, and the Bad Child." After appropriate preliminary pages, it gives a detailed

report of the trial, after death, of this bad child, before Jesus Christ, stating that "the first thing after death is judgment" (No. 9, p. 10). The devil is the prosecutor, at this trial, and enumerates the sins committed by the child. At page 13, it is stated—

"If the child, through fear, concealed a sin in confession, now that sin will be dragged out of the child, and it will not be forgiven."

"There is a deep silence; not the least sound can be heard among the millions who are present. All listen attentively—every word will be heard by all. The devil opens the book in which the child's sins are written down. He reads up all the sins the child committed, in thoughts, words, and actions, during all its life."

The first and most prominent in this category of offences are stated to be

"Morning prayers, and night prayers, how often not said? Curses, little and great—Mass not heard on Sundays—behaving bad in chapel."

When the devil has finished, and his book is shut, the good works of the child are enumerated by the angel guardian, who opens his book, and reads aloud :—

"Every prayer the child said in its life—how often, on awakening in the morning, it made the sign of the cross, and said, Jesus, Mary, and Joseph, I give you my heart and my soul. How often it said its morning prayers; how often it made the sign of the cross before and after meals; how often it said, my Jesus, I do all for you; how often it said its night prayers, and examined its conscience; how often it heard holy Mass; how often it went to confession and holy communion; how often it made a visit to the blessed sacrament, and to the image of Mary."

Such are the first and most conspicuous in the list and record of the good works for which the child is to get credit. But still the question to be tried re-

mains unaffected, and that question is, whether there is in the soul of the child a mortal sin?

The trial fills fourteen pages, and the result is, that, at last, Christ himself discovers this lurking mortal sin, the nature of which is not disclosed. And then comes the "TERRIBLE JUDGMENT" and sentence which condemns the child's soul to Hell; and the story ends with a horrifying description of the seizure of the child by the devils, of which

"It sees thousands and millions on every side coming round it. It cannot get away from them. On they come more swiftly than the wind—like hungry dogs would come to a bone. It is of no use to the child to pray to its angel guardian to help it. The time for help is passed. Neither is it of any use to cry Jesus and Mary help me! There was a time when this prayer would have saved it from the devils, but that time will never come back again. Now the foremost ranks of the devils are near at hand, close to the child. They are hissing at it—spitting fire and venom upon it. They stretch out their great claws of red-hot fire to get hold of the child."

Two pages (23 & 24) are filled with this terrifying detail, which leads to the conclusion, called—

"The end of the child."

This fills two pages more of horrors, describing with harrowing particularity the committal of the child to the raging flames of hell, there to suffer for ever and ever.

Then comes a story of four brothers, who, at the time of the Reformation, three hundred years ago, came with implements of destruction to tear down the church of the convent of St. Cecily. How, by the music of the divine organist, they were diverted from their wicked purpose, and were miraculously forced to sit in silent repentance and prayer for six years round a table, with a crucifix upon it—only

two or three times opening their lips, saying that “if the people knew what *they* knew, they would leave all things, and come and kneel down before the cross, and spend all their lives in praying—That

“So it is true, that if any child only knew what *judgment after death* is, it would do nothing, all its life, but pray, and try to get itself ready for that terrible judgment.” (No. 9, p. 29).

To enforce this precept of endless prayer, by holy example, it is related in Book No. 2, at p. 15,

“How many prayers some children said.”

“Blessed Bonaventura, from the time she was *seven years old*, said *every day* a hundred Our Fathers, and a hundred Hail Marys, in honour of the Blessed Trinity; a hundred Our Fathers and Hail Marys, in honour of the Angels; a hundred in honour of the Patriarchs; a hundred in honour of the Martyrs; a hundred in honour of the Confessors; a hundred in honour of the holy Virgins.” “Every day also she said a thousand Hail Marys in honour of the Blessed Virgin. She fasted three days in every week. When she was twelve years old she put on sackcloth, and wore it for six years and a half.”

The children for whose edification these books were written are thus exhorted, by the example of this pattern saint, who, every day, said 600 “Our Fathers,” and 1,600 “Hail Marys,” *i.e.*, 2,200 prayers, in 1,440 minutes, which are found in the whole twenty-four hours!!! affording only forty seconds for every prayer, and no time for anything else!

Such are the merits, and such are the means by which that “terrible judgment,” described in Book No. 9, as pronounced and executed upon the child, is to be avoided.

Having, from books 9 and 10, extracted the terms in which, upon the testimony of St. Frances, the tor-

tures are described which are inflicted in that abyss of woe from which there is no redemption, I would call attention to Book No. 3, entitled "The Great Question," by the same author, and published under the same sanction and authority. The first pages of this book are filled with a prefatory dissertation on the structure of the bodily senses, and the nerves by which they operate—followed by a history of the miracle wrought by St. Peter on the poor cripple—an explanation of the human soul—the miracle of raising to life the daughter of Jairus—an explanation of freewill, and of the likeness which the soul bears to God. It then relates how

"St. Catherine was praying for a poor sinner, Bridget, when, behold, she heard a voice come out of the Tabernacle, where Jesus was in the Blessed Sacrament. That voice was the voice of Jesus Christ, and thus Jesus spoke to St. Catherine :—' My dear Catherine,' Jesus said, ' I have heard your prayer. I am glad—I thank you for praying for the poor Bridget, because it is my providence, that when anybody prays for sinners, I have pity on them, and convert them.' "

Then follows a plenary account of the repentance and miraculous conversion of Bridget, wrought in compliance with Catherine's prayers—her acts of contrition—how

" She went to confession, and told all her sins to the priest, and asked absolution, which he gave, in these words—' By the authority of Jesus Christ, I absolve thee from thy sins, in the name of the Father, and of the Son, and of the Holy Ghost.' How, ' In that moment, the virtue and the power of the blood of Jesus came into her soul, and her sins went away, as darkness goes away when the light comes—' Whose sins ye shall forgive they are forgiven them '—John xx. She carefully remembered the penance given to her by the priest, and performed it. Soon afterwards Bridget died. St. Catherine was again in the chapel, and again she heard the voice of Jesus Christ from the Tabernacle. ' My dear Catherine,' Jesus said, ' the poor Bridget for whom you prayed is dead. She

made a good confession ; her sins were forgiven, and now her soul is in Purgatory. You shall go down, with your angel guardian, to Purgatory, and see her soul.'

“ VIII. ‘ A visit to Purgatory.’ ”

“ When the doors of Purgatory were opened to St. Catherine and the angel, the first thing she saw was fire. Never before had she seen such a dreadful, raging, piercing, tormenting fire—a fire which penetrated and burnt the inmost soul. It seemed as if the flames of Hell could not burn more fiercely than the flames of Purgatory.”

After describing the condition of the souls, and their joyful hopes of redemption, and stating that “ there are very few who go to Heaven, without first going to Purgatory,” comes the next section—

“ IX. ‘ How the Souls in Purgatory are helped.’ ”

“ It seemed that many souls went to Heaven before the time fixed for their punishment was ended, ‘ God delivered them out of their destruction’—Ps. cv. Of these she found that some had themselves, when alive, prayed much for the souls in Purgatory. ‘ Blessed are the merciful for they shall obtain mercy’—Mat. v. She saw that the time of punishment for these souls was very much shortened by the prayers offered for them on earth. She perceived that they rejoiced especially when the Holy Mass was said for them, and the precious blood of Jesus Christ offered for them on the altar. When they saw, day by day, souls taken from the midst of them, out of this terrible prison, and going to Heaven, on account of that Holy Sacrifice, they knew well the force of those words of the Prophet—‘ Thou also, O Christ, hast sent forth the prisoners out of the pit in which there was no water’—Zach. ix. She saw that the prayers, for which the Church has given Indulgences for the souls in Purgatory, did wonderful things. ‘ Whatsoever thou shalt loose upon earth shall be loosed in Heaven’—Mat. xviii. For example—‘ *Jesus, Mary, and Joseph, I give you my heart and my soul,*’ for which there are 100 days of indulgence for the souls in Purgatory.

“ Sometimes a prayer which had been said, or a good work, which had been done for some one particular soul, was not given to that soul. Perhaps that soul was already gone out of Purgatory, or for some other reason known to God. But still that prayer was not lost ; for it was given to some other soul, according as it pleased God.

“ X. ‘ Souls in Purgatory forgotten.’—(No. 3, p. 11.) ”

“ Sometimes, in Purgatory there was heard a lamentation—a

sorrowful cry. It was not a cry of impatience, but a gentle complaint. What could be the reason? Why did these souls complain? Was it because they could no longer bear the fierce burning of that terrible fire? No: that was not the reason; for still these souls looked patient, and even glad, that the fire burned fiercely, and purified them from their sins. What then could it be? St. Catherine listened to their complaints, and she heard them complaining, that people in the world had forgotten to pray for them. Some had given orders for masses to be said for them, and those masses had not been said.

“XI. ‘A soul going out of Purgatory.’—(No. 3, p. 12.)

“It was most beautiful to see how these souls left Purgatory, and went to Heaven. Suddenly an angel from Heaven, enlightened with the glory of God, would come into Purgatory; and he would say, that there was a soul whose sufferings were ended, and God wished it to come to Heaven. Then each soul would hope that, perhaps, itself might be that happy soul. Now the angel makes known which is the soul to be delivered out of Purgatory. ‘Blessed soul,’ he says, ‘many years more of torments waited for you, but some one on earth prayed for you, and now, by the command of our merciful God, you are free.’”

“XII. ‘The soul of Bridget in Purgatory.’

“And now St. Catherine saw another wonderful sight in Purgatory. Suddenly the angel lifted up his hand, and pointed to one of the souls in the flames. Look, he said, Catherine, ‘look, there is the soul of Bridget, who led a wicked life, but made a good confession, and died.’”

After this detailed account of Purgatory, which the disciple is to receive upon the asserted testimony of a sainted witness, taken to see it by an angel from Heaven (which he is by the Church commanded to believe as part of his creed), and after several pages of reasoning to enforce these doctrines, as essential to salvation, “The Great Question” which gives its title to the tract, is, at last, propounded at page 17, viz. :—

“*Why did God create you?*”

After describing how the monks are continually each asking this question of himself, follows—

“XVIII. ‘*History of the Rich Man.*’

“His house”—“how he dressed and feasted”—“how he gets sick,” sends for the doctor—takes medicine, and dies—how the body lay on a fine bed :—

“But the soul ! What became of his soul ? The very instant in which the rich man breathed out his last breath, *his soul was buried for ever in Hell*, buried in the fire of Hell—even as you bury a body in earth, so the rich man’s soul was buried in fire.” (No. 3, p. 19 & 20.)

After describing the “mourning” for the rich man by his kindred on earth, comes section XIX.—“The coffin made of rich cedar,” &c., it adds—

“But down in Hell the soul of the rich man is lying *in a coffin of fire* ! Around the coffin, in that room, stood the people of the world, the friends of the rich man. They talked together—they spoke of the coffin. How beautiful it was—they said, what a fine coffin ! But, in hell, the devils were standing round the coffin of fire, and they talked also, and said—What a hot coffin—what a burning coffin this is ! How terrible to be shut up in this coffin of fire for ever and ever, and never to come out of it again. Such was the end of the rich man. He lived in riches, and he died, and he was buried in the fire of Hell ! But why did that rich man go to Hell ? What was the reason ? The reason was, because the rich man did not know the great thing he had to do while he lived. He made a great mistake. He thought the great thing of all was to be rich ; and he was rich, and he went to Hell.”

“ ‘The death-bed answer !’

“Perhaps some little boy who reads this book, when he grows up to be a man, may work hard, and become rich ; now I ask that boy a question. My dear boy, when you shall come to lie on your death-bed, will you say to yourself, ‘I have laboured hard in my lifetime, and worked much, and now I am rich ? I am going to die ; and, because I am rich, I die contented and happy ? My boy, I will answer the question for you.—‘The rich man died, and was buried in Hell.’ ”

Rich men of England, Scotland, and Ireland, who out of your riches replenish the treasury of this

realm, are you prepared to draw upon that treasury for the support of State schools in which this view of your predicament—this statement of your destiny—this wholesale damnation of your class, is to be taught, and indelibly impressed upon the infant minds of the poor children in Ireland, who are commanded to believe as a Gospel truth, that the tortures prepared for you were visibly demonstrated to St. Frances by the angel Gabriel, sent from heaven for the purpose?

The tract No. 3 is, for the fiscal purposes of the clergy, the most important of these “books for children and young persons.” In it, the doctrine of Purgatory is elaborately explained, and strenuously enforced. By this doctrine, a scriptural difficulty is solved, and a method pointed out by which the rich *believer* and liberal contributor may go to Heaven, although the camel cannot go through the eye of a needle, as is carefully demonstrated to the child, at page 22. A rich believer in the efficacy of masses and prayers to liberate his soul from Purgatory, and to shorten the appointed time of torment there, has the power in his own hands of securing a speedy release. If one hundred days of indulgence are given for the single prayer of “*Jesus, Mary, and Joseph, I give you my heart and my soul,*” when said by a layman or a child for a sufferer in Purgatory, as categorically stated at page 10 of this book No. 3, what must be the extent of the indulgence conceded to the Holy Mass, the efficacy of which is especially mentioned in the same page? If one short prayer gives 100 days respite, what

will 5,000 masses give? The omission of these masses was the subject of complaint (as stated at page 11), by the suffering souls of such as had ordered them, while Catherine saw the souls for whom that holy sacrifice was offered especially rejoicing.

Nearly one-third of the Irish people, and about five-sixths of the people of both islands, wholly disbelieve and repudiate this doctrine of Purgatory, and condemn the practice of praying for the dead. Having thus dried up the most abundant fountain of revenue, and taken away the most irresistible engine of power from the clergy, after it had been, for centuries, abused, the Reformers saw the necessity of allocating property for the independent support of an organized Church.

On the assumed justice of reducing the clergy of the Reformed religion, and the Roman Catholic clergy to religious equality, this property of the Irish Church, by which it had been supported for three hundred years, has been confiscated, and the organization of that Church has been destroyed, by a process analogous to the sudden explosion of a mine, reducing this long established fabric to a chaotic ruin.

While those whose venerated establishment has been so dealt with are endeavouring to reconstruct a more humble edifice out of the ruins of their Temple, a cry is raised for a further step towards this *ignis fatuus*, called religious equality! This cry is raised by an organization of priests, which assumes to be divinely constituted for the religious and moral

instruction of the human race. The power which these men exercise over those of the Queen's subjects who acknowledge their authority, and who believe in the terrifying doctrines which they teach, is independent, and defiant of the temporal sovereign and legislature of this Empire. The literature for young persons, upon which I am commenting, discloses the true source and foundation of that power, and plainly enough accounts for its existence, its extent, and its irresistible force, without, at all, ascribing it to divine authority, or assuming for it any supernatural support. That future eternity which lies before us, in darkness visible, is to human reason impenetrable, beyond what the revelation discloses which it has pleased God to make of it. Further than this revelation aids it, the intellectual vision of man cannot penetrate this boundless gloom. The mind can see, and does see, and is forced, by instinct and by reason, to believe, that our destination lies, and for never-ending duration lies, in this unknown and boundless region beyond the grave, from which no traveller has ever returned. Those who, from this globe of Earth, to which, during our temporal existence, we are straightly confined, endeavour, by the use of reason and help of the revelation vouchsafed to us, to discover our relations with Heaven, and our duties upon Earth, act within the scope and power of human faculties ; and they use the revelation, as a light, and as a guide to the truthful discoveries attainable, by logical deductions, from revealed, and discoverable facts.

To determine what is, and what is not a revelation

from God—to decide what is, and what is not an existing fact, and to reason logically from true premises, *when carefully ascertained to be true*, is a great part of the theological science of those who sincerely seek the truth, and feel morally, and religiously bound to eschew falsehood. The science cultivated by professors so restricted, and the system of worship organized by them, deserves the name, and agrees with the rational notion of a true religion ; and those who, faithfully and sedulously, devote their lives, and exert their energies in the cultivation of that science, and give to their devotional congregations a reason for the faith that is in them, are justly entitled to the reverence and support of their fellow-men. The functions which they discharge may well exercise the highest order of human intellect. The discoveries which they make, and the tidings which they report, are such as to raise our hopes, by defining, and clearly demonstrating our duties, and giving courage and heart to perform them, by proving those duties to be proportioned to the faculties given to the imperfect creatures upon whom they are imposed, and to be also consistent with that enjoyment to which nature so strongly prompts us, of all the good, and all the happiness which it has pleased Providence to make attainable in this life. While they inculcate the duty of prayer and thanksgiving, both public and private, they do not ignore the obligation to exert the faculties bestowed for the attainment of what we pray for, and rationally desire. They recognise man's privilege to enjoy the temporal blessings bestowed upon him ; but they annex to

the privilege the duty of grateful and reverend acknowledgment to the bountiful giver of all good. The comforts, and even the luxuries of civilized life, they look upon as incentives to industry, and to the use and exertion of faculties which would not have been given if it was our duty to neglect and leave them inactive. They regard these objects of man's desire as stimulants to virtue, and not as baits to allure us to everlasting torment and perdition in the world to come. Riches, rationally, and benevolently applied, they consider as a power to do good, and as a just title to respect in this life ; and yet, no barrier to exclude the possessor from salvation in the next.

Confiding and steadfast faith in the justice, tempered with mercy, of an omnipotent and infinitely benevolent Creator, is the religious sentiment which the reasoning clergy of this class labour to cultivate, and maintain in those who submit to their guidance, and pastoral care. The love, rather than the fear of God is the feeling which they cultivate, and endeavour to excite. They make sparing and rare allusions to that "hangman's whip"—the fear of Hell. They do not presume to depict the torments reserved for the wicked. They pretend not that any human being ever had the privilege of seeing the dungeons of Hell, and of returning to describe the torments there inflicted. They presume not to pronounce against any man, or class of men, the dreadful judgment of never-ending torture ; and they caution all others to beware of committing such an offence—telling the proud in spirit "not to judge lest they be judged."

The influence, and temporal power which *such* clergy have must ever be in the direct and compound ratio of the logical force of their reasoning, and of the intelligence of the congregations whom they address. Dark ignorance, the fruitful parent of superstitious fears, gives them no aid in their aspirations for power, wealth, and influence. The narrative of a visit to Hell, and a safe return, under the guardian care of the angel Gabriel, with a description of the horrors there exhibited to the sainted visitor, would be heard with utter incredulity and disgust by a Protestant congregation, and no Protestant parent would suffer such a story to be seriously told to his child, or imposed upon his infant credulity, as a true narrative of tortures inflicted upon human souls, and exhibited to the eyes of a living saint.

The visit of Saint Frances to Hell, and of Saint Catherine to Purgatory are but two of the many stories printed in the ten tracts of which the catalogue is hereinbefore copied. The composition of these tracts by a Roman Catholic priest, the free publication of them, in the cheapest form of printed books, with the sanction and permission of his superiors in that Church, the recommendation of them, under that coercive authority, to poor and ignorant parents, as books to be read to their young and credulous children, and the direction to teachers, at Sunday schools, to impress them, by piecemeal readings, on the tender minds of the children, is already tolerated, and no one is suggesting any restriction of this existing liberty.

But when the Protestant sovereign of this realm,

who would not, I presume, to save her throne, suffer these stories to be imposed upon her own children, as Gospel truths, is imperiously called upon to consent to the institution of State schools, to be supported at the expense of her Protestant subjects, and other subjects equally incredulous of these stories—when the institution of these schools is *demandèd* from her ministry and her parliament, it is surely their duty to read, at least, some specimens of these narrations, before they thus expensively sanction the imposition of them upon the passive minds of children as religious doctrine which a government, *professing to be paternal*, thinks it a duty to teach.

To make the consideration of these stories easy, I have extracted what I aver to be fair samples of them (multitudinous as they are), which samples I now proceed to give, in the precise words in which they are printed in these books, to which I shall refer by the numbers prefixed to them in the catalogue before copied at page 10.

In Book No. 8, at page 12, are the following stories, headed with an exhortation to wear the emblem whose miraculous virtues they relate :—

“XII. Wear the Holy Scapular of Mount Carmel, the Brown Scapular.

“In the year 1216, on the 16th July, the Blessed Virgin appeared to St. Simon Stock, a Carmelite monk, living in the county of Kent, in England. She brought with her a brown scapular, and invested him with it. She then spoke these words :—‘He who dies in this scapular will not go to the flames of hell. This scapular is a sign of salvation, and of safety in dangers.

“You should wear this holy scapular in honour of the Blessed Virgin Mary. So you honour her because she is the mother of Jesus Christ, who is God over all, blessed for ever.”

“The Man who was drowned.

“A little child would like to know what is meant by these words—‘*He who dies wearing this scapular will not go into the flames of hell.*’ You will understand what is meant, when you hear about the man who was drowned. This man must have either been very wicked, or lost his senses. One day he was walking along close to the river, his foot slipped, and he fell into the water. Some one who was near him stretched out his hand and pulled him out of the water. The moment the man was out of the water, he turned round, and jumped back into the water. He was drowned! Now you may understand about the scapular. The Blessed Virgin is most kind and good to those who wear it. She gets from God many helps and graces for them, to save them from hell. If they go to hell, when they could easily keep out of it, they must be as stupid and wicked as the man who was drowned in the water, when he might easily have saved himself.”

“XIII. The dying man who took off his Scapular.

“Some years since, there was a very wicked man living in Belgium. Still he wore the scapular. He was taken ill. He got worse. His last agony came on him. The doctor expected him to die every moment. Still he did not die. He remained alive for two or three days; although it was thought that every moment would be his last. The doctor, who was by his bedside, told him that he wondered to see him remain alive so long. The man said: ‘I understand it. I can tell you how it is. I wear the scapular. I feel that as long as I have it on, the Blessed Virgin, by her prayers, keeps me alive, that I may repent. If I were to take it off, she would no longer pray for me, and I should die. But I do not want to repent. I will die as I have lived. What I have said is true. You will see it. The moment I take off the scapular, I shall die.’ He then lifted up his hand, and took the scapular off his neck, and at that moment he died.”

“XV. The boy in danger.

“A little boy in Ireland had been invested with the Holy Scapular. One day he was in a small boat on the sea, along with two other boys bigger than himself. These two boys began to shake the boat. They wanted to frighten the little boy, and make him think that he would fall into the sea. The little boy did not seem frightened, for he remembered that he was wearing the scapular—‘a sign of safety in danger.’ It happened that the little boy did fall out of the boat. He fell into the deep sea! He was soon out of sight of the other boys—he sank. The poor little boy went down, down to the very bottom of the sea. He was choked with the water which he swallowed. Another minute or two and he would have been drowned. At this moment, he felt something pulling at his neck. It was the scapular! He felt himself drawn upwards. He was soon out of the water on

the dry land. All this became known very soon. A great many people came to examine the little boy. They took off his scapular and looked at it. They found that the strings were wet through and through with the salt water. But not a drop of water had touched the cloth. It is the cloth which receives the blessing. The cloth was quite dry. The scapular is still kept by one of the missionaries." (No. 8, p. 15.)

No. 8.—PART II.

"How to help the dying.

"XVII. To help the dying is a great work of charity. A dying person wants help more than anyone else. Will the dying person go to Heaven or to Hell? This depends very much on those who help him. If you want to do a good work *help the dying*. What you do to the sick you do to Jesus Christ himself. Mathew xxv.—'I was sick and you did visit me.'"

"XVIII. How the Devil hates this good work.

"Two priests of the order of St. Camillus went to help a man who was dying in Rome. As soon as they came into the room of the dying person, they saw three devils. The devils looked most frightfully at them. Flashes of fire came out of the eyes of the devils. They wanted to frighten the two priests, and make them go away. One of the priests made the sign of the cross. Then he sprinkled the holy water on the place where he saw the devils standing. As soon as the holy water had been sprinkled, the devils went away. They left behind a most frightful smell of brimstone out of Hell. Two other priests also went to help a person who was dying. They did all they could for the dying person. Then they set off on their way home again. As they were going along the road, they saw a most frightful creature. It looked like a terrible cow. This cow seemed as if it was just going to jump on the priests, and kill them. They were so frightened at what they saw, that they fell down on the ground. They called on Jesus and Mary to help them. As soon as they had said this prayer, they saw the terrible beast no more. It had gone back to Hell." (No. 8, p. 19.)

"XXII. Holy Water.

"St. Alphonsus says, 'that when anyone is dying the house is filled with devils. They come and try and ruin the soul of him who is dying by fearful temptations. Holy water, blessed by the Church, can send away the devils. Jesus Christ gave to his Church the power to cast out devils.' Mark xvi. '*In my name they will cast out devils.*' The Church blesses the holy water, that it may cast out the devils, when they trouble us."

"The Devil's Fright.

"St. Thomas says, 'I was once in a little chapel. I saw the Devil on my left hand. He looked most abominable and frightful. Especially when he spoke, his mouth was most horrible to behold,

a great blazing flame of fire came out of it. His words frightened me very much. He told me that I had got out of his hands, but that he would try to get hold of me again. I felt very great fear. I made the sign of the cross. The devil went away. But I soon saw him coming back again. I made the sign of the cross again, and he went away again ; he came back the third time. The holy water was near me. I took some of it. I threw it where he was standing, he then went away, and *did not come back any more*. I have often found that there is nothing the devils fear so much as holy water. They fly away, if you make the sign of the cross. But they come back again. When I have taken holy water, I always feel great delight and comfort. In taking holy water, I feel like a person who, being very hot and thirsty, drinks a glass of cold water. I rejoice that the words used by the Church, in blessing holy water, have such great power over the devils.’ ”

In No. 7 at page 21 is the following :—

“ XX. The burial of the Wicked, or the Vision of St. Teresa.

“ ‘ One time,’ says St. Teresa, ‘ there happened something which made me wonder very much. I was in a place where a certain person died, who had lived badly for many years. For the last two years he had been sick, and seemed, in some things, to lead a better life. This man died, without confession, but still I did not think that he would lose his soul. While, however, his friends were getting the dead body ready for burial, I saw some devils take the body, and make sport with it. They were very cruel to it, tearing it with hooks, and tossing it from one to another. I considered how good God is, in not letting people see what the devils were doing with it. The dead body was taken into the church. While the priest was reading the prayers, the devils went away from the body. Afterwards, when the dead body was carried out to the grave, I saw great numbers of devils down in the grave waiting for the body ! I thought how cruel the devils would be to the soul in hell, when they were so cruel to the body on earth. If those who commit mortal sin had seen what I saw, I do not think they would commit mortal sin any more. I am always frightened, even now, when I remember what I saw !’ ”

If Protestants, and dissenters from the doctrines thus enforced, who are incredulous of such stories as these, would not, for worlds, have such scenes as they describe indelibly impressed upon the infant minds of their own children, those of them who are intrusted with the power of legislating for this country should find some ethical principle upon which to justify the institution of separate schools, to be sup-

ported out of the imperial treasury, in which these stories are to be read to Roman Catholic children, and emphatically enforced “as great truths of religion,” without even the restraint which the presence of a Protestant child might impose.

Upon the numerous stories of this class contained in these ten “books for children and young persons” I make no further commentary ; but I will call the attention of Protestants, who contribute to the imperial treasury, to the light in which they are placed by some others of the stories in these books.

In No. 6, pages 19–21, a long story is told of the marriage of a Roman Catholic girl to a Protestant who met her at a dancing house. At page 20 the story thus concludes—

“It was a bright morning—the morning of the marriage—but there were dark clouds not very far off. The Protestant young man behaved pretty well to his wife for a few months. It is true he quarrelled with her sometimes ; he forgot his promises, and beat her, because she wanted to go to the Catholic chapel on Sundays. He sometimes threw her prayer-book into the fire, and spoke against the doctrines of the Catholic Church. She was silent and patient. She knew that it was a just punishment from God, for marrying a Protestant. *Wisdom xi.—‘For by what things a man sinneth by the same also he is punished.’* That marriage had been made, and it was too late to unmake it. At last the dark cloud came. The Protestant young man came home one day to his dinner. He sat down to the table, and began to eat. The meat was not to his liking. There was sulky anger in his face. He was silent for a few moments. At length he stood upon his feet, holding the knife clenched in his hand, fury and rage flashing from his eyes. He cursed his wife, and said—‘You Popish beast, I will stick you with this knife, and take every drop of Popish blood out of you !’ The wife turned deadly pale ; she fell off the chair ; her senses were gone with the fright. She got back her senses again, but it was only to live for a day or two. She died of the shock which the fright had given her ! ‘And now, your reverence,’ said the sexton, ‘she lies buried here, under this wall, where the ivy grows, and it is just a year since she was buried.’ So ended the dancing-house marriage—so ended the marriage of a Catholic with a Protestant.”

At page 8 of the same book, No. 6, is the following story :--

“X. Children in the Factory.—Forty-nine Girls converted.

“Every one knows that the mills and factories of these countries are full of dangerous occasions of sin, nevertheless, by a sort of miracle of Divine Providence, there are many young persons employed in the factories who keep themselves from sin, and lead a good Christian life, as Lot was kept from sin in the middle of Sodom. There were about fifty girls who worked together in one room, in a large factory in the North of England. One of them only was a Catholic, and she led a good life, and attended to her religious duties. The rest were Protestants. These Protestant girls, during their work, were always talking most wickedly—saying words which ought not to be named amongst Christians. The girl who was a Catholic never joined them in this wicked conversation. When she had occasion to speak to the others, she spoke kindly and charitably to them, but she never spoke a bad word. The others took notice of it. They were offended at it; they thought it strange (2 Peter, iv.) that she did not speak the same bad language as themselves. They asked her why she was not as the others. She answered that she was a Catholic, and that the Catholic religion forbids people to speak bad words. They began now to persecute her. ‘They who live godly in Christ Jesus must suffer persecution.’ They teased her, and mocked her, and were always speaking in her hearing the most abominable words they could think of. What did this girl then do? She answered them by silence and patience. When she was reviled she did not revile. 2 Peter, ii. Still she spoke kindly to them, never allowing herself to be provoked, or losing her temper, and so she went steadily and quietly through her work. Many and many a time, unknown to them, she was saying, in her heart, ‘Jesus and Mary help me.’ A year had passed, and a wonderful change had come. Every one of those Protestant girls was become a Catholic. How was it? Those girls had talked among themselves. They said to one another, what a wonderful religion the Catholic religion must be, how good it makes people! How patient this Catholic girl is when we do her an injury. If we say bad words to her, her only answer is, to cast her eyes down on the ground. Matt. vii. ‘*By their fruits you shall know them.*’ The Catholic religion must be the true religion. So they all became Catholics! Go, my child of the factory, and do you in like manner. Some of the factories, without doubt, are much worse than others. Therefore avoid working in those factories which have a bad name, *for evil communications corrupt good manners.* 1 Cor. xv. But, in almost every factory, there are bad words spoken, and bad actions, and bad example.”

In my book on Ireland in 1868, pages 69-70 of

the first, and pages 72-73 of the second edition, I showed how, by their *Catechism*, Roman Catholic children were dogmatically taught, that all Protestants, as heretics, are doomed to eternal perdition; what that means is explained to the children by the visit to hell of St. Frances, as detailed in book No. 10.

Protestants and dissenters from the doctrines propounded in these books, and by the highest authority of the Roman Catholic Church, directed to be impressed upon the tender minds of young children! are you of opinion, nineteen or twenty millions, as you are, in England, Scotland, and Ireland, that your representative legislators will be faithfully acting in accordance with your sentiments, and your principles—will be wisely, justly, and prudently taxing your pockets, for the support of schools in which you are to be maligned in this world, and represented as damned in the next!! I have quoted but a small fractional part of the stories, and the dogmas contained in this *library* for young persons and children. Believing that both you and your representatives in parliament were ignorant of the kind of lessons prepared for the schools now imperatively, not to say insolently, demanded at your expense, I felt it as a duty, to communicate to you the knowledge of these books to which my own attention was but recently, and accidentally called.

Hear the terms in which, and the unlimited extent to which, the right and power to maintain these schools, at your expense, is demanded from the Queen, lords, and commons of the British Empire, by the nominees and ministers of a foreign potentate, the sound of

whose commanding trumpet reaches us from beyond the Alps, as boastingly preached by HIS archbishop of London to his congregation there.

A cardinal, three Roman Catholic archbishops, and twenty-one Roman Catholic bishops, have printed and published to the world what they have resolved to do, in exercise of an authority which, they assert, has been given to them by heaven itself; which assertion you do not believe—which assertion nobody believes, who has not been, from his early childhood, trained in their schools, and made credulous of the stories narrated in their books.

In what they call their pastoral, just fallen from the press, and circulated first among their clergy, and now sold by the booksellers, the first of their resolutions is expressed in these words:—

“We demand, first, for all schools which are exclusively Catholic, the removal of all obstructions upon religious instruction, so that the fulness of distinctive religious teaching may enter into the course of daily secular education, with full liberty for the use of Catholic books, and religious emblems, and for the performance of religious exercises, and that the right be recognised of the lawful pastors of the children, in such schools, to have access to them, to regulate the whole business of religious instruction in them, and to remove all objectionable books, if any, in such schools, the teachers, the books, and the inspectors should all be Catholic. Fourthly.—That the existing model schools should be abolished. Fifthly.—That Catholic training schools, male and female, should be established, in which teachers should be educated morally and religiously, as well as intellectually, and in accordance with Irish traditions and feelings for the holy office of teaching the Catholic children of Ireland.”

When, in the history of these islands, did a French or a German ambassador, or the ambassador of any foreign nation in the world, demand from the Sovereign and the legislature of England *any thing* in terms like these !! At what time, in English his-

tory, could *any* Ministry hold office for one hour after listening to *any* demand made in such terms as these, without instantly administering a stern and a defiant rebuke !!

Model schools were instituted in Ireland under the provisions of a solemn act of the legislature, upon a system anxiously and deliberately considered and adopted. The nominees and volunteer subjects of a foreign potentate, whose temporal power has been prostrated at home, imperiously demand the abolition of these schools, and the substitution of such as *they* shall devise, in which to impress more deeply on the minds of the rising generation that fear of Hell which has enabled them to command the return of sixty or seventy supporters of their cause to the British House of Commons. Are the Ministry, who, upon pain of ignominious dismissal, should set at defiance the fleets and the armies of the leagued sovereigns of Europe, to entertain, with quailing submission, the extortionary demands of those who command this disciplined contingent on the battle-field of party strife !! Not only schools in which to teach children that all Protestants, and all others who dissent from the Roman Catholic creed and doctrine, are heretics, and, as such, doomed to the torments described in these books—that Protestant girls working in English factories are monsters, whose conversations are filthy and obscene—that Protestant husbands frighten their Catholic wives to death by threats of assassination and murder ; but another class of schools is also demanded for the instruction of *teachers*, in which Irish traditions and Irish feelings are to be sedu-

lously collected, and carefully studied, for the HOLY office of teaching them to the children in Roman Catholic schools. This, I presume, if granted, will be acknowledged as a part performance of the promise to "govern Ireland according to Irish ideas." What conciliating traditions will be raked up from the pages of *Pacata Hibernia*, and from still more modern republications, of English savagery, inflicted upon those who will be called the forefathers of the children lectured in these Catholic schools!!! What Christian charity and national union will be propagated by studying, cultivating, stimulating, and pandering to the Irish feelings produced by these Irish traditions!! What a soothing effect this HOLY teaching of masters educated, and deeply learned in these Irish traditions, and Irish feelings, will have upon the temper and disposition of tenants assumed to be the posterity of aboriginal owners, towards landlords known to be the descendants of invading Saxons!!!

It needs no second sight to discover the future events to which the present policy towards Ireland inevitably leads. The demand now made is one of its fruits. Every concession will encourage further claims, and increase the difficulty of resisting them. Nothing but the extirpation of what they call heresy will satisfy those who assert authority from heaven, to regulate the faith and morals of the human race, according to the theology disclosed by this library for children and young persons.

After Christianity was universally established throughout the Roman provinces, the Northern savages

broke in upon them; and, for three or four centuries, inflicted cruelties upon their helpless victims unequalled at any other time of which we have authentic history. The effeminacy of the Roman subjects laid them prostrate at the feet of their ruthless invaders, and exposed them to wanton outrages, and brutal insults, without limit or control. The dark ignorance, and superstitious fears of the pagan victors exposed them, in turn, to spiritual weapons, against which they had no defence; and the Christian priesthood succeeded in imposing fetters of conscience upon them, by which their violence was restrained, and their savage passions mitigated. This salutary *effect* has been frequently adduced, as an apology for the crude fictions, and fraudulent miracles by which it was produced. The falsehood and the fraud were excused, or justified by the invention of a plausible maxim, saying, “evil may be done, that good may come of it.”

I know not whether a similar apology for the gross and palpable fictions, with which these “Books for Children” are filled, will be deduced from their *assumed* effect, in sanctifying the life, curbing the passions, and improving the habits and manners of those for whose juvenile instruction they have been composed. That they produce this effect is *asserted*, and illustrated by the story of the factory girl, whose saintly meekness, and pious endurance, converted the forty-nine obscene Protestants, by whom she had been persecuted.

Passing over the fiction of the factory girls, I shall seek some better evidence of the practical effect actually produced by the Roman Catholic doctrines inculcated by these books.

The consequence of committing a mortal sin, and dying before it is confessed and absolved, is repeatedly and positively stated to be eternal torment in the flames of hell. Even when committed by a *child*, this is the inexorable doom of the sinner, as illustrated by the “terrible judgment” executed upon the Bad Child. This is also dogmatically stated in No. 4, at page 22, in the following words:—

“When a child commits a mortal sin, ITS soul is not thrown into a den of lions, but it is thrown into a den of devils. These devils are a million times more cruel and frightful than lions, and tigers, and serpents, and adders, and scorpions, and toads, and spiders, and all kinds of venomous and stinging creatures.”

No degrees of mortal sin are mentioned, and the only allusion I can find to any difference in the punishment is in that statement about the boy in the red-hot oven, viz.:—“That God was very good to this child, and very likely saw it would get worse and worse, and would never repent, and so it would have to be punished *much more in hell*.”

It is worthy of notice, that, in these ten books, from beginning to end, there is not, that I can find, any mention, nor even a remote allusion to that sin of assassination, the frequent commission of which has branded Ireland with infamy amongst nations.

There is, at page 29 of No. 10, the following description of the murderer’s punishment in hell.

“THE KNIFE.

“See that great strong man. He rushes furiously through Hell. As he goes along, he splashes the fire and sulphur about him with his feet. Those who are in his road fly away in terror. He bel- lows out like a mad bull; he says: ‘Bring me the knife—bring me the knife.’ He was a murderer. He killed somebody with a knife. Now he wants to get the knife, and kill himself with it. Sometimes he thrusts out his hand as if to catch at the knife; but

he is deceived. The knife is not there ; *he looks for death and it cometh not.*"

This rather applies to such murders as frequently occur in England than to the agrarian assassinations which disgrace Ireland, and which would, therefore, be a pressing topic of animadversion in a book intended for the instruction of that class of the Irish people most addicted to this atrocity.

Having failed to find any other condemnation, or even censure, of this foul crime and mortal sin, in the ten books for children, I looked through the tract entitled "WHAT EVERY CHRISTIAN MUST KNOW AND DO."

In this tract, there is a comment on each of the ten commandments, and I expected to find some strong condemnation of murder in the comment upon the commandment—"Thou shalt not kill," which is the 5th in the Roman Catholic Decalogue. The comment is at page 23 in these words :—

"Murder, or unjustly taking away another's life, is a grievous mortal sin."

There is reference to a note on this, at foot of the page, of which note the following is a copy :—

"* It is a mortal sin to do any thing for the purpose of destroying, or grievously injuring a child before, or after birth.

"It is not a sin to defend your own life, or another's life, chastity, or property of great value, when unjustly attacked, even though it cannot be defended without taking away the life of him who attacks it. It is not a sin to desire some temporal misfortune to another, that it may make him cease to give scandal, or be converted, or not persecute the good."

What countenance a tenant may deduce from this note, for the act of shooting the landlord, who brings an ejectment, to evict him from what the tenant regards as his own property, or shooting the agent, or

the bailiff, who assists in attacking, as the tenant will say, and probably think, unjustly, the property which is of great value to him—viz., the possession of his land. What justification the *hireling* assassin may reason out for himself from this assurance of the Church that it is not a sin to defend the property of ANOTHER when it cannot be defended without taking away the life of the landlord who unjustly assails it, or of the rival who outbids the tenant in possession—All this, I leave to be considered. But I have here stated all that I can find, in this *library* for young children, condemnatory of assassination and murder.

The mortal sin most frequently mentioned, and most solemnly condemned, in these books, is that of wilfully omitting, or, as it is called, losing mass on Sunday. In book No. 4, at page 6, a story is pathetically told of a missionary priest, who was giving a mission to children, in a small court in London, and who was suddenly interrupted by a wife who came, in breathless haste, saying “Oh father, make haste, and come quick, my husband has fallen down on the floor, and he is dying.” The missionary goes and finds the poor man on the floor, in the agonies of death.

“It was a fearful sight to see that man in the agony of death while his soul was passing out of this world to the judgment seat of God. But there was another sight still more sorrowful. Around the dying father knelt his five little children, and well they knew what the matter was. They knew that their father was dying. Oh the sorrow, the grief of those poor children. They were crying and wailing, and sobbing over their poor father in the agony of death. Little child, it may be that death has been in your house, as well as in the house of which I speak. Perhaps, in your house, it was a more frightful death—the death of the soul by

mortal sin. How was it that death came into your house? Perhaps, it was Sunday, and your brother lost mass, by his own fault; then he came home to you with a dead soul in him, killed by mortal sin. When then he opened the door, and brought a dead soul into the midst of you, did you all, brothers and sisters, come round and cry, and sob, and wail, and scream for his poor dead soul? Did you say, ‘Oh brother, your poor soul is dead? Poor soul! we cry for you, brother, and the tears run down from our eyes, because your soul is dead!’”

Here is what must be to the child a very touching sermon on the enormity of losing mass upon a Sunday.

But the sinner is not left without a remedy to purify him from this, *or any other mortal sin, however heinous*,—an easy remedy—always at hand, and within his own reach—perfect and effectual, enabling him, *by his own act*, “to become ‘THE CHILD OF GOD AGAIN!!’”

At page 28 of this same book, No. 4, is the following clear prescription of this remedy, which no peasant in Ireland can have any difficulty in understanding:—

“XXXII. What you must do if you have the misfortune to fall into Mortal Sin.

“Jer. viii. : *Shall not he that falleth rise again?* If you catch a fever, you get rid of it as soon as you can. If you break your arm, you get it mended as soon as you are able. Do at least as much for your soul as for your body. If you commit a mortal sin, and you die with that mortal sin in your soul, you go to hell for all eternity! Therefore, do not keep that horrible monster, mortal sin, in your soul for one moment. But you say, ‘What must I do? which is the way? how am I to get the sin forgiven?’ Listen, and you shall hear what you must do: *Make an act of contrition directly, and go to confession as soon as you can.* Remember these two things.

“1. *After mortal sin make an act of contrition directly.* Do not delay for a day, an hour, a minute, a moment. Say any act of contrition; for example, the act of contrition of blessed Leonard: ‘O my God, I am very sorry that I have sinned against thee because thou art so good, and I will not sin again.’ But you say,

What is the use of making an act of contrition directly after a mortal sin? I know I can get my sin forgiven by going to confession, but what is the use of making an act of contrition until the time comes when I can go to confession? I will tell you the use of it. It may be some days, it may be a week, before you can get to confession. Do you think God wishes you to remain in mortal sin for a week, or until the time comes when you can go to confession? Certainly he does not. But can you get your sin forgiven before you go to confession? Certainly, you can. But how? Through the great mercy of God, at any moment of the day or night, whenever you will, if you make a sincere act of true contrition, with the intention of confessing it, at that moment God forgives the sin, and you become the child of God again. How good God is, that a sinner should not be obliged to remain in mortal sin, and a state of damnation, one moment longer than he wishes it himself! St. Thomas says: 'However little the sorrow may be, if it is only true contrition, it takes away the sin.' Q. 1, 3, 4. But you ask, what does St. Thomas mean when he says, 'that this sorrow must be true contrition?' He means just this, that you must be sorry for offending God *because he is so good*, and resolve not to offend him again. St. Alphonsus says the same. *De Penit Perit.* iv.

"2. *Go to confession as soon as you can.* Besides making an act of contrition directly after mortal sin, you should go to confession, and *confess the sin as soon as you can.* First, because you are obliged to confess every mortal sin. Jesus Christ has instituted the sacrament of Penance, to forgive all mortal sins to those who are contrite of heart, and confess them sincerely. *John xx.* : 'Whose sins you may hope that the mortal sin has been forgiven, if you made a sincere act of contrition, still you feel more secure about the forgiveness of it, after you have received absolution in the sacrament of Penance.'

After the announcement of this doctrine, as evangelical truth, on the authority of the Infallible Church, with a dogmatical denunciation that it is a mortal sin to disbelieve or even to doubt it, no one should be surprised that all the *obscene* factory girls in England, if any such there are, and their still more profligate sisters in the stews of London, and elsewhere, should become Roman Catholics. After this comforting evangel has been taught, I know not how long, and believed, in the cabins of the

poor and the ignorant Irish peasantry, who are commanded on this high authority, to read, or have it read to their children, and after the piecemeal reading of it, as commanded, in Sunday, and other Roman Catholic schools, we cannot be surprised that all the assassins and murderers by whom Ireland is afflicted, should be Roman Catholics, or that Roman Catholics who learn and believe this doctrine, should, when goaded by thirst of vengeance, or by a desire to defend their possession of land, become assassins and murderers.

Notwithstanding the comfortable assurance of absolution from the *sin* of murder, there still remained the danger of capital punishment for the *crime*. In recent times, this temporal consequence became less frequent, and the returns to the judges on circuit of undetected assassins became at last appalling. No one could account for the change, until the mystery was cleared up by a reverend instructor of youth in the doctrine of salvation by act of contrition and resolution to confess.

On Monday, November 22nd, 1869, the Rev. J. Ryan, P.P., in proposing a candidate at the election for the county of Tipperary, which terminated in the return of O'Donovan Rossa by a majority of 101, is reported to have spoken as follows. (See the *Clonmel Chronicle* of Wednesday evening, November 24, 1869.)

“The truth is, the landlords are frightened out of their jackets; and I will tell you why—the old system of attack is entirely given up, and the people are acting upon a new and most successful principle. Mind, I am not praising it. God forbid that I should do so, as I am a clergyman and minister of peace. But now—

brother will not reveal a secret to brother, nor father to son, but a man takes out his revolver, and he tumbles his landlord (great cheering). This is the real truth, the real secret of the present movement."

Having thus revealed the secret, and expounded "THE NEW AND MOST SUCCESSFUL PRINCIPLE" of recent assassinations, and undetected assassins, and having concisely explained the application of it, *in practice*, his speech suggests a singular analogy between the lesson in the book and the lecture at the hustings.

If any one of the listening crowd, desirous to be instructed in the art of shooting landlords and evading justice, had asked, in the terms of the book, "What must I do? Which is the way? How am I to escape the gallows?" the priest might have replied, in the words of the book, "Listen, and you shall hear what you must do. Keep your bloody purpose a profound secret, even from your brother or your son; and when you have tumbled the landlord, say nothing about it, except, in confession, to the priest. Remember these two things, and you may attend and laugh at the coroner's inquest."

His reverence certainly did not praise this newly-discovered, and MOST SUCCESSFUL PRINCIPLE. He would not "*damn with faint praise*" such a patriotic invention—of course he would not!!

In the tract before referred to, entitled

"WHAT EVERY CHRISTIAN MUST KNOW
AND DO."

at page 17, there is an enumeration of what the disciple must know and do, which ends by declaring

that he must know, as the fourth *great truth*, the “Commandments of God, *and of the Church*.” This is followed by an enumeration of what he must eschew, in these words :—

“It is a mortal sin wilfully to doubt, or disbelieve, or deny the Catholic faith—it is bad to go to prayers, or sermons in Protestant places of worship, and much worse to go where it is strictly forbidden, as in many parts of Ireland, or where you give scandal by it, or your faith is likely to be weakened, or if you join with them in worship. You must not read Protestant books or tracts—say your morning and night prayers.”

All Protestants not only doubt, but disbelieve, and strenuously deny much of what is called the Catholic faith. According to this teaching the children, therefore, are to believe, *without any doubt* (for doubt is pronounced to be a mortal sin), that all Protestants are constantly in a state of mortal sin ; and the disciples are, in many places, and in different forms of words, assured, throughout these books, that one who dies, with any one mortal sin in his soul, is instantaneously buried, for ever, in the flames of hell.

The portion of the Irish people, for whose edification these books were fabricated, are assumed to be of Celtic race. Dissenters from Roman Catholic doctrines are all confounded together, and spoken of as the Saxon invaders, and oppressors of the Celtic Irish. Those who have a sinister interest in provoking and maintaining hostility and war between these two great sections, arrogate, for one of them, the name of THE IRISH PEOPLE, and designate the other by such appellations as the “Saxons,” or the “Protestant garrison, stationed here for the subjugation of the Irish people.” Whatever foundation

there was, three hundred years ago, for this division, when the Irish had but one word to signify Saxon and Protestant, it is a wicked fallacy to apply such a principle in modern times. Celt and Saxon, Catholic and Protestant, in a practical sense, have come to signify poor and rich.

In the reports that I have read of agitators' speeches (but I confess I have not read very many of them)—and in the quotations which I have read from their organs of the press (of which, however, I never read any except these quotations), I find that by applying the rule of construction according to context, "IRISH PEOPLE" means the poor and discontented—the noisy and the turbulent—the disaffected and seditious, and all who will assemble, in multitudes, at the summons of any leader who promises to minister to their appetite for sedition and anarchy. The more desperate the circumstances of the leader himself are—the less of reputation he has to lose—the better he is qualified for exciting loud and enthusiastic applause from the crowds assembled to hear him.

These crowds, at the command of the Roman Catholic priests and their tools, roll forward to the place of meeting, as the waves of the sea roll before the wind. To extend this power over those who have hitherto been defiant of it—to perpetuate and confirm it—the Roman Cardinal, and his subordinate archbishops and bishops, demand the endowment of schools at the expense of their opponents.

Having now in power a ministry, whose leader, shortly after they came into office, boasted that they

were “banded together” for destroying, root and branch, what he called the Upas tree, (meaning the tree under whose salutary shade the Episcopalian Protestants of Ireland had taken shelter from the doctrines inculcated by the books on which I am now commenting,) the priests think the time is opportune for a further demand.

The Irish Church was disestablished—the future clergy of it were disendowed, and turned over for support upon the voluntary contributions of their congregations, without scapulars wherewith to invest, without plenary indulgences wherewith to entice; without the confessional wherewith to probe, or absolution wherewith to pacify the conscience; without purgatory to torment, and masses to relieve the souls of the departed, and to enforce contributions from the surviving kindred; without any of the multitudinous instruments of persuasion, and of coercion described in these books, the future clergy of the Irish Church must discover some honest means of subsistence.

Now, when those members of the Irish Church, who understand and foresee what is before them, are endeavouring, by the help of sober reason alone, to rouse their brethren to a sense of the approaching danger, and soliciting them to make a timely provision for the evil day which is coming, as certainly as death is coming on their still surviving clergy, the Roman Catholic hierarchy, whose organization, and whose revenues have been left untouched, profit by their victory, and, seizing the opportunity, *demand* a further enactment by which to tax and crush their

opponents, and to endow themselves with the means of establishing State schools, in which to impress indelibly on the minds of young children the belief, and the *undoubting conviction*, that the Protestants thus compelled to support these schools are, immediately after death, destined to be mingled in hell with the "*countless millions of fatid carcasses there laid like sheep*," as hideously described at page 9 of tract No. 10, and hereinbefore copied at page 14.

But supposing that this ministry is not "Too fond of the right to pursue the expedient"; and supposing that they will deem it expedient to gratify their priestly allies, by inflicting this atrocious insult upon the Protestants of Great Britain and Ireland (a supposition difficult to entertain!), still I do not think it *possible* that they *can* ignore the obligation of protecting the *lives* of Irish subjects, both Protestant and Roman Catholic, from the assassins whose daily crimes constitute the Irish difficulty of the present hour. If they feel that this is their duty, as *paternal* governors of Ireland, which they assume to be, and have boasted that they are, I pray of them (if I may not, as a right, *demand* it) to read, and impartially and calmly consider, at least, what next follows, in the concluding pages of this pamphlet.

On Sunday evening, the 22nd of October last, at the approach of night-fall, an humble farmer, of twenty-five acres, near Moynalty, in the county of Meath, about thirty miles from Dublin, was sitting at his fireside, with his back to a screen, built three feet from the door, to obstruct the current of cold air. In this

screen there was an aperture for the admission of light ; and the entrance door stood open. A little girl, the poor man's niece, was sitting beside him *reading*, when a shot was fired through the aperture, by which he was instantaneously killed. He had, that day, refused to continue his nephew as tenant of a cabin on the farm, and this nephew was arrested on suspicion. They were Roman Catholics, and in that rank for whose religious instruction the ten books for children were written. Assuming that the assassin, whoever he was, had been piously taught, and had obediently learned the doctrine in these books, it is obviously fair and reasonable to consider the effect of that teaching upon the mind and morals of that assassin. He had been goaded by some fiendish enmity to take the life of his fellow creature, and he did it. Assuming that he had ordinary memory—that he recollected the story of “the man that was drowned” (hereinbefore copied at page 34), because he would not do the simplest thing to save himself, and that he did not forget the lucid detail of what *he himself* should do, having had “the MISFORTUNE to fall into mortal sin.” (See *ante*, page 34.) He had been directed not to keep the mortal sin which he had committed in his soul for a moment. He was to remember two things, and, no doubt he did : First—“without the delay of a day, an hour, a minute, a moment”—he was to say *any* act of contrition, and he could have little difficulty in remembering the concise one of Blessed Leonard quoted for him in the book.

His hands reeking with the blood of his victim,

the murderer is to extend them towards Heaven and say, "Oh, my God, I am very sorry that I have sinned against thee, *because thou art so good*, and I will not sin again." As it may be some days or a week before he can go to confession, which is the *second* part, and the final completion of the remedy for mortal sin, he must, instantly, after saying the act of contrition, *intend or resolve in his mind*, to go, as soon as he can, to confession ; upon forming which resolution, he is, on pain of committing another mortal sin, to believe, *and not even to doubt*, that, by the act of contrition and the intention to confess, "he has become the child of God again"!!

There being, *at that time*, no other enemy for whose blood he thirsts, he can have no trouble in persuading himself, that his promise not to sin again is sincere. There are very few, if any, who commit murder, who do not feel a momentary sorrow and remorse for so doing, and, therefore, the act of contrition can always be said with the comfortable conviction that the repentance is sincere and contrite. Thus assuming that the man who shot Edward Bryan is a well-instructed Roman Catholic, and that he duly followed the lessons read to him in his childhood, he now lives under the soothing conviction that he is again "the child of God," and destined for everlasting bliss in the life to come, having nothing to fear, except that he may be sent to it by the gallows.

If he was present at the Rev. J. Ryan's *explanation* of the new and most successful method of evading temporal justice, or if he read the report of the speech,

which was published and republished and commented on in all the newspapers in Ireland and in many if not all in England, there is very little doubt that his fear of the rope is appeased as much as his fear of hell.

Leaving the assassin, to enjoy the expurgated conscience which he has fabricated for himself, let us apply the same doctrine to the departed victim of his rage. It was Sunday evening. Perhaps Edward Bryan had that day, by his own fault, lost Mass, and had therefore brought home a dead soul in his body. If he was guilty of that mortal sin, it is quite certain that he had not confessed it, or got absolution, and there is but little reason to think that he had gone through the same process of purging it, which the crime of murder suggested to his assassin. The conclusion inevitably follows, *if the doctrine in these books be true*, that this hapless victim is now one of the countless millions of pestilential carcasses which are laid in hell like sheep!!

His little niece, who survives? She is young—the lessons and stories in these books are, therefore, fresh in her memory—she may have heard, that very morning, at the Sunday school, the pathetic story of the missionary priest, and the young man who, having lost Mass, brought home a dead soul amongst his brothers and his sisters, to be bewailed by them. It may be, that she was reading that very story while the assassin was taking aim at her uncle's head. When she saw him fall, did she say “Oh uncle—your poor soul is dead, and is gone to hell! Poor soul! I cry for you, uncle, and the tears run

down from my eyes, because your soul is gone to hell!" This she is *bound* to believe, and to believe *without a doubt, in order to save her own soul alive!* However incredulous we may be of the uncle's doom, we must believe, that the objects of his affection, who survive, and who loved him in return, must, believing this doctrine, most painfully reflect that he was suddenly sent to his long account, with all his sins upon his head.

Thus these books teach, that the ruthless murderer, whenever he dies, whether by disease or by the rope, is destined to have a place in heaven, as a repentant child of God, and to enjoy for ever the approving countenance of his Heavenly Father, rejoicing in the recovery of the prodigal son that was lost, and happily restored by that wonder-working act of contrition, and fervent resolution to confess the foul sin of murder which he had committed.

The doctrine which thus reassures and comforts the assassin, while he yet escapes the gallows and lingers upon earth, teaches the surviving children and kindred of the murdered victim, that if their hapless father and kinsman had in his soul any mortal sin unconfessed and unabsolved when the unexpected shot sent him to answer for that sin, he must now be suffering the hell-fire torments which are never to end.

The mysterious doctrine which teaches that God's anger is thus *speedily* changed into love and benevolence by an act of contrition so easily done, and a resolution to confess so easily formed by the miscreant assassin, before the blood has ceased to flow

from the wound which he has inflicted, represents that same God as rigidly and sternly inexorable to the agonizing screams of the *child* in the red-hot oven, to the heart-rending supplications for one moment's respite of the girl upon the red-hot floor, to the sufferings of the boy whose brains, and blood, and marrow are bubbling like a boiling kettle, and to the agonies of the girl clad in the bonnet and dress of fire, so contrived by that *merciful* God, as for ever to burn, and for ever to scorch, but never to consume the unhappy victim. That God uses his power, not alone in *perpetuating* the torture, but in sharpening the sensibility of the sufferer, and taking away all power of oblivion, even for a moment, asserting that "*he will give such an edge to the mind of the damned to lively comprehend their loss, as not to be able, as much as one moment, to turn their thoughts from it.*" (Pinamonti. Hell Opened, p. 23.)

The tendency and undisguised purpose and object of every dogma, every prayer, and every story in these books, is to impress the tender minds of children with the undoubting conviction, that the Pope and the Roman Catholic clergy are the vicegerents upon earth of the Almighty, whose wrath, and whose vengeance are thus described in these appalling scenes. On coercive authority the children are forced to believe, that countless millions of devils continually surround them, as active and malignant tempters to sin and perdition ; that the priests, and they alone, have the power of protecting the disciple from the machinations of this diabolical host, and that they can impart this power to a variety of religious emblems.

In the examination before the Education Commissioners of John Augustine Grace, a Christian Brother, and head of the Richmond-street establishment, his attention was called to a doctrinal question and answer in one of the books used in their schools, viz.—

“What goes to the saving of the soul?”

The book answers—

“All sorts of things—water—oil—candles—ashes—beads—medals—scapulars—have to be filled with a strange undefineable power by ecclesiastical benedictions in its behalf. The body, soul, divinity of the Incarnate Word have to be communicated to it over and over again, till it becomes quite a common occurrence, though each time it is in reality a more stupendous action than the creation of the world. It can speak up to heaven, and be heard and obeyed there. It can spend the satisfactions of Jesus, as if they were its own, and can undo bolts, and bars in purgatory, and choose, by its determinate will whom it will liberate and whom it will pass over.”

This dogmatical statement, in a school-book, of the power and virtue imparted by ecclesiastical benedictions to emblems, was justified by Mr. Grace, on the authority of the Rev. Doctor Faber, who, he said, was

“One of the purest and best that has ever come from the University of Oxford. That the lesson is a brief description of the various means of grace in the Church, authorized by the example of our divine Lord himself, in his use of clay and spittle, as recorded in the Gospel—(Evidence, Vol. 3., p. 378, question 9,499.”

To question 9,568, viz.—

“Could you in reference to the use of emblems, and keeping in view the objects of your society, make such change or modification in the system, by which, according to rules similar to those of the National Board, aid might be extended to you out of the Government grant?”

The answer was

“I don’t think we could. The use of religious emblems is an essential characteristic of our school system, for which we have

contended from the beginning ; and no pecuniary advantage of State aid, would, in my opinion, justify any change which would involve a departure from a practice so long established. Besides, I am fully persuaded that compromises in matters of religion are wrong in principle, and must, sooner or later, exercise an injurious effect on the people, but especially on the young."

In tract No. 8, at page 20, is the following chapter :—

ROSARY BEADS—A BLESSED MEDAL—A CROSS WITH A PLENARY INDULGENCE—A CROSS BLESSED FOR THE STATIONS.

The rosary beads bring on the dying the protection of the Blessed Virgin Mary. She alone obtains from Jesus Christ, her son, the grace of a happy death. It is very good for the sick to say the rosary or a part of it. When the Venerable Berchmans died, his rosary beads were twisted round his arm.

A medal with the image of the Blessed Virgin or of any other saint on it, can have a plenary indulgence for the time of death. It might be tied round the neck of the sick person. In the Crimean war a soldier was wearing a medal of the Blessed Virgin. A gunshot came and struck him where the medal was. The shot fell down at his feet. His life was saved ; he was not at all hurt. You will have a great war with the devil when you are dying. Many are the fiery darts which the devil throws at us in our last agony. *Eph. vi.* The medal of Mary will be for the breast-plate of justice, by which you will be able to extinguish these fiery darts of the most wicked one.

A crucifix may also have a plenary indulgence for death. He who gains fully a plenary indulgence, goes straight to heaven when he dies, without suffering in purgatory.

A crucifix blessed for the stations. Those who go round the stations, or way of the cross in the chapel, gain *many* plenary indulgences, even without confession and communion. When you are sick, you cannot go to the chapel. But you may have a crucifix blessed and gain the same indulgences by it. All you have to do is, to hold the cross in your hand, and say fourteen times the Our Father, and Hail Mary. Then you say five times Our Father, Hail Mary, Glory be to the Father, &c. Then you say one Our Father, Hail Mary, and Glory be to the Father for the Pope's Intention.

The first resolution of the cardinal and bishops demands—

"For all schools which are exclusively Catholic the removal of all restrictions upon religious instruction, so that the fulness of distinctive religious teaching may enter into the course of daily secular education, with full liberty for the use of Catholic books and religious emblems, and for the performance of religious exercises," &c.

No one can doubt that the tracts from which I have taken extracts are amongst the books, and contain much of the distinctive religious teaching referred to in this resolution.

The Irish are proverbially fond of “wild justice,” which, by an euphemism, invented by those who flatter them, is the name given to their thirst of vengeance—the foulest blot upon their character. It requires no argument to prove that the doctrine inculcated by these books is marvellously adapted to promote and encourage the gratification of this diabolical appetite, and that their minds are open to receive it upon the known principle “*Quod volumus facile credimus*,” as a comforting doctrine to save them from the fear of eternal punishment due to the sin of murder, to which their love of “wild justice” so frequently, and so easily prompts them. As certainly as cause produces its natural effect, this teaching will produce, as it has produced, and is producing, assassins in Ireland.

Edward Bryan was scarcely cold in his grave when, on the very next *Sunday* (Oct. 29th) Keeran Connor, of Corr Hill, in the King’s County, was on his way to mass, when he was met by THREE men armed with revolvers, and shot.*

If state schools be established for the propagation of

* The first account of this crime stated that Connor was shot dead: a subsequent account stated that he was taken up alive and sent to Tullamore Infirmary. I have ascertained that he is still in the Infirmary, and that his recovery is expected; that his head and face are covered over with wounds from slugs—perhaps thirty or forty—that one eye is gone—that under the other an abscess has been formed, the consequence of the wounds, which prevents his opening it except slightly—and that he was still in bed on the 2nd December.

this doctrine of emblems to save from present danger, and absolution to purify from mortal sin the miscreant polluted by the blood of his hapless victim, they will be taken as a proof, and as an admission, even by the heretics, that these doctrines are orthodox and true, and we shall hear the triumph chanted in the proverb

“Magna est veritas et prevalebit,”

the *“Te Deum”* too often sung by rampant falsehood. The efficacy of emblems, as signs of safety from danger in this life, and the sufficiency of absolution to secure felicity in the next, will, thenceforth, be inculcated as doctrines which, by the force of truth, the legislature was compelled to recognise, by giving the clergy uncontrolled liberty to teach them in the State schools.

If this Ministry, who say that they are banded together for the extirpation of the Upas tree, *cannot* do anything to eradicate this national canker, or stop the progress of this desolating plague (and I believe they would stop it if they could), let them at least desist from a policy by which it is fostered—by which its growth has been encouraged, and its activity grievously stimulated, and let them with firmness, if they *cannot* with indignation, refuse to comply with the demand so insolently made upon them, by their clerical allies.

The complaint made of the National schools, as they now exist, by Cardinal Cullen, in his evidence before the Commissioners, 24th February, 1869, vol. 4, p. 1,225, is thus stated :—

“There are 2,365 schools, with 360,000 Catholic children attend ing them, and with no Protestant. So far as these schools are concerned, I have no particular objection against them, except that

they are under undue restraint. They cannot use Catholic emblems ; the children in these are obliged to pass their whole time without learning anything about their own religion, or about the history of their own Church, or without paying any act of worship to God, without being able to venerate the holy Mother of God, or to do anything for their own sanctification during school hours."

The removal of this restraint on the use of emblems and of books, such as those upon which I have commented, is demanded by the first resolution of the archbishops and bishops. The liberty so claimed is inconsistent with the maintenance of mixed schools ; for I do not think it possible that it could be exercised in the presence of incredulous Protestant children.

I know not to what extent these emblems are a source of revenue to the Church, but that the use of them is held to be of paramount importance may be inferred from the evidence of Mr. Grace as well as from that of the Cardinal. A power in the clergy to impart the virtues ascribed to these emblems, and the power to refuse, imports an extent of despotic authority, derived from God, from which no believer can possibly escape. When the view of death presents itself to the prostrate invalid, and a crucifix is offered to him, to which "the strange undefinable power of ecclesiastical benediction, in his behalf, has communicated the body, soul, divinity, of the Incarnate Word, by an action more stupendous than the creation of the world, whereby the departing soul can speak up to heaven, and be heard and obeyed there, whereby it can spend the satisfactions of Jesus, as if they were its own, and can undo bolts and bars in purgatory, and choose by its determinate

will whom it will liberate, and whom it will pass over." What price, in worthless worldly wealth, can possibly be adequate to the value of such an emblem, especially when offered to him on his death-bed !!!

This is taught for gospel in the Christian Brothers' schools, and forms a part of one of their class-books, as appears by the testimony of Mr. Grace. In the chapter before quoted from Tract No. 8, it is more modestly stated that "a crucifix may have a plenary indulgence for death," and that "he who gains *fully* a plenary indulgence goes straight to heaven when he dies, without suffering in purgatory." The doctrine of the Rev. Doctor Faber, adopted and taught in the schools of the Christian Brothers, goes farther, and ascribes to all manner of emblems—water, oil, &c., "ALL SORTS OF THINGS," the stupendous power of commanding in heaven, of redeeming from purgatory other souls at the arbitrary will and discretion of the possessor of this stupendous emblem !!

This mysterious doctrine is set forth at large in the lesson in the "Fourth Series of Select Reading Lessons" for the schools of the Christian Brothers at pages 318 to 321, taken from Rev. Doctor Faber, and headed with the question, "WHAT GOES TO THE SAVING OF THE SOUL?" The quotation to which the Commissioners called Mr. Grace's attention is only eleven lines of the lesson; and the whole lesson must be read attentively before any conception can be formed of the incomprehensible and miraculous process there described of saving a single soul.

There are in Ireland, according to the Cardinal's

testimony, 2,365 schools attended by 360,000 Roman Catholics, and relieved from the presence of any Protestant child. There are about 1,700 other schools of which the patrons and managers are Roman Catholic priests, but which are attended by Protestant as well as Roman Catholic children ; and there are over 2,000 other mixed schools the patrons of which are not Roman Catholic priests. In all these six thousand schools, the teaching of this doctrine of emblems, and any exercise *exhibiting* or *enforcing* the use of the emblems is prohibited. This prohibition, no doubt, is a great stumbling block in the way of propagating this stupendous doctrine ; and this stumbling block may account for the fact, that so many wealthy Roman Catholics allow their property to descend to their children, their widows, and their kindred. To remove this stumbling block is the published resolution of the Cardinal and his subordinate archbishops and bishops, and to give effect to this resolution is the purpose and object of commanding the pastoral to be read in all chapels upon two successive Sundays, in order to stimulate the reluctant laity to sign the requisition for a monster meeting, and to join in an universal cry for this measure of justice for their children. Because these High Priests know, as announced to them by Pope Pius the Seventh in 1800, and as they state at page 8 of their pastoral—

“That the mind and heart of young persons, like soft wax, to which one may give what form he pleases, are very susceptible of every sort of impression ;”

And, therefore, susceptible of the belief in this

stupendous miracle, so utterly incredible to any one in whose mind the light of reason shines.

There is also another stumblingblock in the way of propagating this stupendous doctrine, and that is the existence of nearly two millions of Protestants, and other disbelievers of it in Ireland, and eighteen millions of incredulous English and Scotch, within four hours sail of Ireland, who are in constant communication with their brethren here. These 6,000 protected schools—the mixture of Protestant and Roman Catholic children in more than half of them—and the daily intercourse of Roman Catholic with Protestant parents, may naturally account for the limited demand for emblems and for masses; and it also accounts for the vehemence of the *clerical* demand for the removal of these impediments from what they assert ought to be a perfectly uncontrolled liberty to teach their own doctrines in their own way.

It will be recollected that tract No. 3, from which I have copied several passages, *ante* page 23 to page 26, is entitled “THE GREAT QUESTION.” This great question is thus stated at page 17 of No. 3.

“XVI.—The great question.

“There is a great thought—a great question. It is the greatest of all questions—the question of questions. Listen to the great question. This, then, is the great question: Almighty God has created you. He has given you a body, and an immortal soul, redeemed with the blood of Jesus Christ. You live in this world for a few short years, then you pass away, and nobody sees you any more. Why, then, did God create you? Why did he put you in this world? What are you for?” (No. 3, page 17.)

In the preliminary discourse with which Cardinal Cullen edified the Commissioners on the 22nd

February, 1869, on the importance of early religious education, he thus adverted to this great question:—

“The importance of religious training is a necessary consequence of the fall of man. Children come into the world without any knowledge, and quite helpless, and they remain so for many years, and unless they be properly instructed they will not understand for what end they have been created, nor will they know what course they ought to pursue in this world, in order to attain that end.” (Evidence, Vol. 4, p. 1,177, question 2,687.)

This is another statement of the GREAT QUESTION, differing in words, but agreeing in substance with that in tract No. 3.

After perusing the ten tracts, and the pastoral of the Cardinal and archbishops and bishops, I can see no other answer to this great question, if the doctrine contained in the tracts be true, and if the demands expressed in the pastoral be just and reasonable, except this, viz., that the children and their parents were created for the priests! This, it appears to me, is the answer which the Pope and the priests have worked out for themselves, and direct all their energies to impress on their disciples, which cannot be effectually done if not commenced in early infancy.

In the encyclical letter of Pius VII., quoted in the pastoral at page 8, his Holiness thus instructs the clergy:—

“Suffer not, then, venerable brethren, the children of this world to be more prudent, in this respect, than the children of light. Examine, therefore, with the greatest attention, to what manner of persons is confided the education of children, and of young men in the colleges and seminaries; of what sort are the instructions given them, what sort of schools exist among you, of what sort are the teachers in lyceums? Examine into all this with the greatest care, sound everything, let nothing escape your vigilant eye; keep off, repulse the ravening wolves that seek to devour these innocent lambs; drive out of the sheepfold those which have gotten in, remove them as soon as can be, for such is the power which has been given to you by the Lord for the edification of YOUR sheep.”

Accordingly the pastoral now demands these lambs as the property of the priests, *by right divine*, being the progeny of *their own* sheep; and their first resolution demands power to remove what they may think objectionable books, and all teachers and inspectors except Roman Catholics; no human authority having any right (as they audaciously assert,) to interfere with them in the treatment and management of their own flock.

They know well that unless the doctrines propounded in these books be forcibly impressed upon the infant mind while it is, like soft wax, capable of receiving *any* impression, it would be hopeless to attempt the propagation of them in rational intellects of natural and unfettered growth.

In 1811, the "*Children of this world*" formed a voluntary association for promoting the education of the poor in Ireland, and were succeeding beyond their most sanguine hopes, when the Government, in 1814, became ambitious of sharing the credit of so humane, and so truly patriotic a design, and intervened with a donation of £6,980. How this resulted in the establishment of the National schools in 1832, is historically traced in the third chapter of my book "*Ireland in 1868*;" and the conclusion is there arrived at, that "if some system, wholly confined to secular instruction, cannot be made acceptable to Irish parents of all creeds, if a combination of religious instruction is held to be indispensable, then State schools are doomed, in Ireland, to be a national calamity, an enduring subject of angry and bitter controversy, and a perennial source of agitation and

animosity, much more obstructive of progress, and moral, and material improvement, than any probable amount of ignorance, consequent on the absence of State schools, could possibly be."

The agitation thus anticipated has culminated in the battle now about to be fought between the "Children of Light" (viz., the Roman Catholic priests) and the "Children of this world," and this means *all who will not passively accept what the Roman Catholic Church teaches*, as set forth in the ten tracts and in the programme of the Christian Brothers' schools.

Three objects now float on the agitated surface of the Irish political sea—DENOMINATIONAL SCHOOLS—HOME RULE—and VOTE BY BALLOT. The priests are navigating the school question, unaided by the laity; the laity conduct home rule, unaided by the priests; and vote by ballot is allowed, by both these parties, to drift on to its destined port, upon the current of ministerial influence and power. In vain the priests are goading their congregations to help them in their agitation for the schools; while they, themselves, turn a deaf ear to the solicitations and reproaches of the Fenians and agitators for home rule.

The policy of the priests is easily explained—they have the Ministry half pledged to comply with their demand of the schools; and they see, with characteristic sagacity, that home rule is embarrassing to their friends in power; and is not yet ripe. They say to it, what the first Napoleon said to the Empire, when he was urged to assume it prematurely, viz., "That pear is not ripe *yet*." They, therefore, discountenance

the pressure of that most embarrassing question on the Ministry, *while they are engaged in overcoming the obstacles which must be encountered on the school question.*

The leader of the *priests* is not a desperado, but a cool, far-seeing, and hitherto successful ecclesiastic of the medieval type. His policy is to bide his time ; to concentrate his own forces on vulnerable points, and to crush his opponents in detail.

While he and his subordinates have cautiously abstained from giving help, or countenance to the home rule sedition, they have equally refrained from every expression which may hereafter bring upon them the reproach of inconsistency, when (*the school question being happily settled*) the home rule pear will be ripe.*

In the meantime, they look upon the ballot as an accomplished fact, and although they regard it as a powerful arm for the battles yet to come, some of them, whether ignorantly, or craftily, express apprehension of the effects of that measure on the influence which they have, and which they prize, over the minds of the voters. There is no foundation for their fears, if any such fears exist. The ballot will enable every voter to support whatever candidate he pleases ; and adopting that "most successful principle," of keeping his secret from brother and from son, so clearly explained by the Reverend J. Ryan, he may amuse his landlord, or his creditor, or his friend, with promises before the election, and with significant assurances after it ; and thus escape the resent-

* See Appendix at the end.

ment of all, *except the priest*. The *priest* he cannot escape—if he commits the mortal sin of voting against the right man, he knows that at confession, that sin “will be dragged out of him,” as the sin was dragged out of the bad child, when on trial for heaven or for hell, *and will not be forgiven*.

The ballot, therefore, is a *desideratum* for the priests. If, with the proper use of the ballot, after the schools shall have been conceded, the Irish contingent on the field of party strife can be substantially augmented, then will be the time to aid the agitators of that question, and get home the Parliament to the Island of Saints.

The expulsion of obstinate Protestants from Ireland, and the conversion of Protestants in England, are triumphs which no Jesuit would hope for, or attempt to accomplish in a year, or even in a generation. Such results must be attained in due time, and by slow, insidious, and ostensibly constitutional means. The Irish House of Commons, when they obtain it, must be first well packed with subservient members, who will easily become an overwhelming majority, when free from the voices and the votes of five hundred English and Scotch members.

The United Parliament has, by the Church Act, and the Land Act, made two clear precedents for the breach of national compacts, and the invasion of private property. The case will be much clearer, and the arguments much more cogent, for restoring Ireland to the Irish, than they were for confiscating the Church property, and charging, *by an ex-post-facto law*, the property of Irish landlords with incum-

branches for the benefit of tenants, which have been variously estimated at a value of from fifteen millions upwards. To come at the property of Irish Protestants in this *legal, peaceable, and constitutional* method, will require time and patience—two things which the everlasting Church, and the far-seeing Jesuits are always ready to bestow.

The conversion of the English Protestants is a work to be accomplished by a different, and a still more dilatory process. It must (as all changes of religion have done), commence at the lowest step of the social scale. The poor, whose ears will ever be open to the doctrine of retribution in the world to come, are the first to be persuaded. The young females, who are destined to be the mothers of the next generation, are the most essential converts. Multitudes of these are conveniently collected, sparingly fed, and painfully worked, in the factories. Their probationary sufferings and trials in this life, and the luxury, wanton extravagance, and demonstrated insolence of the rich, will make the evangel of sending themselves to heaven, and burying their rich oppressors in hell—both probable and palatable—which destiny of the rich is graphically described in the extract from No. 3, before copied at page 26.

It will not be difficult, although it may be tedious, to introduce missionary and well-instructed fellow-workers, to carry into practice the moral lesson given in the story of the Roman Catholic girl who converted the forty-nine Protestants. If, by the concessions now expected, the demand for masses and for emblems shall be indefinitely increased (as

to a moral certainty it will be in a very few years), there will be no difficulty in furnishing the young missionary with arguments more persuasive and effectual than words, when dismissing her on the holy mission, with the exhortation, "Go, thou, my pious child of the factory, and do likewise." Great and effectual will be the power of such missionaries to persuade their fellow-workers that the Catholic religion *must* be the right one !!

I need not pursue this further—the course is an obvious and a plain one, and the ministerial policy of the present hour is directed to clear this course from all impediments. The race is between the teachers of the doctrines in the ten tracts on which I have commented (who call themselves the children of light), and those children of this world who abhor those doctrines, and also many of the higher orders of Roman Catholics *who have not adopted them*, or to whom *they may never have been presented*, in the gross and hideous forms given to them for terrifying the poor and the ignorant.

I find it difficult, if not impossible, to believe that a large class of Roman Catholics, long and deservedly respected, and justly claiming credit for a full measure of learning and intelligence, have accepted the horrifying theology depicted in the tracts. I cannot reconcile with my own knowledge and observation of the Roman Catholic judges on the Irish bench, the notion that any one of them was ever persuaded to regard as Divine justice, tempered with mercy, the infliction of never-ending torment on the child in the redhot oven, and on the other victims de-

scribed in these tracts. Any one who *could* believe that the child was *mercifully* removed from this world, and *justly* shut up for ever and ever in a red hot oven, would be disqualified for the seat of justice, unless where a savage tool was required to execute the sentence of a priestly inquisition.

I, therefore, *must* believe, that many, very many Roman Catholics, stand amongst the children of this world, in the battle now to be fought with the children of light. They may shrink from taking an active part in it ; but where the battle is to decide whether the soft and passive minds of their children are to be subjected, *without protection or control*, to such impressions as the priests are prepared to make upon them, I can have no doubt, that the respected Roman Catholics of whom I speak, desire, in their hearts, that the priests may be defeated, and that the rising and the future generations, in these islands, may be protected from the debasing impressions, and demoralizing despotism with which they are now menaced.

The battle of which I speak is not, like the battle of Dorking, an imaginary event, it is approaching, it is inevitable, it involves the preservation or the loss of everything worth living for in this world. Let the priests have schools in which to teach, *and by oral lessons, to supplement* the doctrines which they have been bold enough to print—give to these schools the *prestige attached to an institution of the State*—separate their pupils from dissenting companions, segregate these dissenters, and expose them in groups, some of which will be despicably small, to be pointed

at, as the destined prey of the countless millions of devils which are represented as waiting impatiently with claws of fire, to seize them when they die. The moment the act, which is to accomplish all this shall receive the royal assent, the battle will not be far distant, in which the *children of this life*, thus defeated in the approaching contest, will have to fight—not with the tongue or the pen, but with the cannon and the sword—not for their property, their firesides, and their liberty, but for their lives !!!*

I therefore say to all, whether Protestants, Presbyterians, or Roman Catholics, who would not send their children to the priests' schools, to learn the terrifying theology which they claim a right to teach, that the time has come, and the battle is at hand, in which it *must* be decided whether your children, and your childrens' children, are to be the religious and rationally adoring worshippers of an Almighty, whose attributes are infinite wisdom—inexhaustible goodness and mercy—boundless benevolence—and forbearing grace and indulgence to the frailties of his fallen creatures—or whether they are to be the benighted, quailing, terrified, and conscience-stricken slaves of a crafty and mendacious priesthood. These are the issues to be decided in this battle of the *priests*, which *must* now be fought, and which must decide tremendous issues—tremendous even when compared with those involved in the imaginary battle of Dorking, which probably never will come, but the *possibility* of which fully justified the writer of that

* See the Speech of the Rev. Mr. Troy, at the end of the Appendix, post page 91.

interesting fiction in raising a warning voice to rouse his countrymen from too heedless a security.

The Commissioners appointed in 1824 having failed in their efforts to compile a manual of extracts from the Bible, which the clergy of the different sects would accept as a proper book for the use of children professing any form of Christianity, and, having made their final report in 1827, the Government took four years to consider what was to be done to overcome this difficulty in combining religious with temporal instruction in mixed schools, and the National school system was the result of their deliberations.

The great majority of the then established clergy condemned this system, because it did not *compel* the children to read the Bible ; and many of them, in an evil hour, resolved to reject it, and to take no part in carrying it into effect. The Roman Catholic clergy took better counsel under the guidance of the Roman Catholic Archbishop of Dublin of that time, whose memory is, and will for generations, be justly respected by the friends of toleration and of Christian charity, and they accepted the part assigned to them in the governing body of this new institution. How this has ended in making the Roman Catholic clergy dominant, and letting all power and influence slip from the hands of the Protestant Episcopal clergy is painfully known to all the friends of combined religious and temporal instruction in mixed schools ; and this short-sighted policy has produced the present mischievous demand for denominational schools, as the inevitable consequence of clerical discord.

In his voluminous quotations to the Commissioners, on the 22nd February, 1869, in condemnation of

mixed schools, and in favour of denominational schools, Cardinal Cullen read a letter of the Bishop of Liege written in September, 1868, in which is the following passage, commenting on the programme of a mixed school, which had been proposed by some benevolent ladies, and which they were about to establish in Liege ; as the Cardinal said, “ Pretty much on the principles of our National system :”—

“ Examine more closely (writes the bishop) what your programme sets forth. You undertake to teach in your school, or to cause to be taught there, at your expense, the true faith, heresy, and even infidelity ; you bind yourselves to place truth and error on a perfect equality ; you promise to welcome in your schools, with equal favour, all that God, the Sovereign Truth, has revealed, and commanded us to believe, and all that the Spirit of Lies has substituted in place of the word and institutions of God ; you wish, as the Scripture says, to serve two masters, between whom there is an irreconcilable opposition ; and, in your schools, to glorify at once Christ and Belial !”

In the Tract No. 9, entitled the “ Terrible Judgment and the Bad Child,” from which I made some extracts, *ante* pages 20 and 21, the sentence pronounced upon the CHILD is at page 22–23, in the following words :—

“ Depart from me, wicked child. Go away from me. You shall never see my face any more. You have chosen, during your lifetime, to obey the devil, rather than obey me. Therefore, with the devil you shall be tormented in Hell. The smoke of your torments shall rise up before me night and day. Your painful cries shall come up to me for ever and ever. But I will never listen to them. And now you shall have, not a blessing, but a curse from God, who created you, wicked child ! The curse of God, the Father Almighty, who made you, is upon you. I am God the Son, my curse is upon you. The curse of the Holy Ghost, who sanctified you, is upon you. The curse of every creature is upon you, because you have disobeyed God your Creator.—Gen. xxvii.—*When Esau heard his father's words he roared out with a great cry, and great indignation.*”

Then follows “ Sec. XXVI—The Stricken Child,” which is shattered by this sentence, and compared to a tree shattered in a moment by lightning. Then

it sees the devils, thousands and millions of them, &c., as copied *ante* page 21, “stretching out their great claws of fire to get hold of it,” &c.

I should wish to ask the Bishop of Liege, after reading to him this trial of the child (if he has not read it before) and the sentence above copied, and the still more horrifying *execution* of that sentence (which fills three pages and a half of this tract from page 22 to 26), and, had I been one of the Commissioners, I most certainly would have asked Cardinal Cullen (who, I presume, is familiar with this juvenile library, being one of the superiors by whose permission it is to be read to children in Sunday and other schools, and at the firesides of their humble homes, by their poor and deluded parents), whether this trial and the *sentence* and the *execution*, if read, suppose to one of our judges here on earth—suppose to Lord Hale, if he were alive (although he, in his love of JUSTICE, pronounced a sentence of death by fire upon poor old women, calling them witches), yet even to him if the question were put (without informing him who that powerful spiritual Judge was who presided at that trial, and pronounced that sentence), and he was requested to answer and to say who and what that spiritual judge was—whether Belial, the last and filthiest of Satan’s chiefs, or Moloch, the first of them,

——“Horrid King besmeared with blood
Of human sacrifice, and parents’ tears.”——

OR CHRIST!!! the patient, the gentle, the all-perfect, suffering Lamb—who even when subject to the frailty of our nature was never angry—who, in the agony which he came to suffer for us, healed the

wound which an angry disciple had inflicted on his enemy—who in his love for children, and his benevolent recognition of the innocence which belongs to, and is *necessarily* incidental to their tender years, rebuked his disciples for obstructing the approach of a child to the loving embrace and outstretched arms of Him, the infinitely benevolent Redeemer!!

I should also ask the Cardinal, to refer me to any passage, in any one of the four Gospels (which place before us, as in a picture, the acts and the words of that Redeemer, while he sojourned on earth and participated in the weakness of our nature, having voluntarily subjected his will to the temptation of the passions, and the frailties of poor fallen Man), from which passage of the Gospels he draws the conclusion that the narration in this tract of that trial—that sentence—and that execution is a part of what “God, the Sovereign Truth,” has revealed, and commanded us to believe; or whether the whole story of that trial, and the savage sentence, and diabolical execution which followed, were not an invention of the Spirit of Lies, substituted in place of the word and institutions of God!! And I should ask whether it was not to prevent the children from making this discovery that they and their parents were forbidden to read these Gospels.

I should have further asked the Cardinal to point out to me in these ten penny volumes, printed, circulated, and, with coercive authority, and *permissu superiorum*, pressed as Gospel truth upon the attention of the ignorant and credulous poor, and upon the waxen minds of their infant children, so much as one of the multitudinous stories which they con-

tain, that does not, *self-evidently*, come from the same forge.

I should probably have read to the Cardinal the curses which the earthly Roman Catholic priests are supposed to pronounce upon those whom they excommunicate in this life, viz., “May the Father who created man, curse you! May the Son who suffered for us, curse you! May the Holy Ghost who was given to us in baptism, curse you!” All the other curses in the excommunication are compendiously expressed on the child by the words, “The curse of *every creature* is upon you.” And I should ask the Cardinal if he did not believe that Christ was made to address the child in the language of the priests? And I should also ask his Eminence for any good reason why I should not believe that the Spirit of Lies, with whom the Bishop of Liege appears to be so familiar, has become incarnate in the fabricators of such books as these—in the high priests who give permission to print and circulate them amongst the poor and the ignorant, and by them to teach poor defenceless children how murder may be committed and eternal punishment avoided—and in the low priests who teach them how to evade temporal punishment for the same crime?

And I should ask a reason why a paternal government (suppose we had one) should not rescue the children who are now attending the 4000 schools of which the priests are the patrons and the managers?

Touching his own belief of the stories and the doctrine in these books, I should have asked: Pray, Cardinal, do you believe that St. Catherine was

taken to purgatory, and there saw the soul of Bridget in the flames, as related in this book? I presume he would answer yes, else the book must be given up as a fabrication of the Spirit of Lies, which, *permissu superiorum* of the only true Church, has been substituted in place of the word and institutions of God. Then I would ask how it happened, *having confessed, and got absolution*, “*and the virtue and the power of the blood of Jesus at that moment having come into her soul, and her sins having gone away as darkness goes away when the light comes*,” as related at page 8 of the same book, No. 3, that her soul did not go straight to heaven when she died, without suffering in purgatory? I cannot conceive any answer to this question, unless what may be derived from page 20 of No. 8, before copied at page 59, viz. : Bridget should have got one of the emblems, with a plenary indulgence, which alone has that virtue of sending a soul straight to heaven; and she did attempt to get it, viz., “a *crucifix blessed for the stations*,” but she made a mistake—for in holding the cross in her hand, as directed in No. 8, she miscounted on her beads, and she said “the Our Father and Hail Mary only *thirteen* times, whereas, to gain *fully* the plenary indulgence, she should have said them fourteen times!” That she had not, therefore, gained, *fully*, the *plenary* indulgence, and had to suffer in purgatory. He might have added, that the danger of such mistakes is one of the reasons why the clergy insist on the *emblems* as a part (like the books) of school essentials, in order that children may be taught, and made to practice, and become

expert in using them, and obtaining the plenary indulgence which they give, when thus *skilfully* handled, but not otherwise. *By such orthodox manipulation of the emblems they will also be doing much "during school hours to sanctify themselves."*

Had I asked the question, and got this plainly *orthodox* answer, according to the *theology in these books*, the Cardinal might have administered a rebuke, and advised me to turn Catholic, and *learn* the MYSTERIES of the only true religion, before I presume to ask such questions. Standing corrected, and admitting that a conclusive answer had been given to my question; and grateful for the advice, I could only bow, and say,

*"Dii te, sanctissime, Deæque
Verum ob consilium, donent," &c.*

And I should withdraw the question, to which the book furnishes such a triumphant answer!!

To question 26,609, vol. 3, page 1,183 of the evidence, Cardinal Cullen categorically declared that nothing now will satisfy the Catholic body but denominational model and training schools. To question 26,612 he objected even to mixed *agricultural* schools, "because they cost a great deal of money, and still more because they are accompanied with all the evils of mixed schools. That they (the clergy) objected to them on *religious* grounds, as well as economical grounds." The ground of this religious objection appears in his answers to questions 26,602 and 26,610, and it deserves peculiar attention. His answer to question 26,602 is:—

"Taking the question abstractedly, it is possible that a master might teach the children of a religion different from his own with-

out interfering with their tenets ; but, in practice, this interference generally takes place, even where it is not intended. If the Protestant teacher be a respectable man, if he be looked up to and esteemed by the children, they will persuade themselves that everything he holds is right. Seeing that he does not go to mass on Sunday, a child will say, ‘Why should I go to mass, when the master does not go?’ Hearing that he does not go to confession, or fast, another will say, ‘Why should I be compelled to go to confession, why should I fast when the master, who is so good a man, disregards such things?’ The same will happen to Protestant children in regard to a Catholic master. Hence, I think it practically impossible that a teacher of one religion can instruct the children of another religion without producing an effect upon them.”

He was asked, by question 26,610, what his view was of the scheme that was sketched out by Mr. C. Fortescue’s letter two years ago. After stating what he remembered of that scheme, viz., that Protestants and Catholics should be boarded and lodged in separate houses, and meet only at lectures, he said :—

“That part of the project would not be satisfactory ; it retains all the evils of the mixed system ; everything would tend to make the pupils believe that one religion is as good as another, and thus religious indifference would be encouraged.”

From these answers, and from many other parts of his evidence, it clearly appears that nothing will satisfy him and the Roman Catholic clergy short of barring out all social intercourse, *for any purpose*, between Protestants and Catholics, and he bases the evil of such intercourse upon the opportunity which it gives to them of *seeing* and *knowing* that Protestants may be, and actually are, respectable men who may be “*looked up to*,” and “*esteemed*” by Roman Catholics, notwithstanding any prejudices that may have been created against them by the teachers of the Roman Catholic religion.

It is impossible, with any colour of truth, to deny

that, for all the purposes of social life, this is a sentence of excommunication against all who will not accept the Roman Catholic doctrines. The same principle which forbids the children to mix and have social intercourse in schools—even *agricultural schools*—will forbid their parents, and their kindred, and all others of dissenting creeds, from mixing or associating, or having intercourse or dealings of *any* kind with each other, for fear of letting Roman Catholics see, and by actual dealings *know*, that people of other creeds *may* be, because they *see* and *experience* that such dissenters *are, in fact*, respectable and estimable men!!!

Establish State schools in which this principle is to be inculcated and indelibly impressed upon the minds of children, before reason and experience can enable them to see or understand the fiendish atrocity of it, and in a very few years, barely sufficient for the growth to maturity of the first classes who will attend these schools, it will be inevitably necessary that one or other of these irreconcilable sects of fellow-creatures *must* expel the other from the country, or be itself expelled.

While children mix in the schools, the instinct of their social nature will irresistibly prompt them to form affectionate alliances, and they will do so without thinking or remembering or caring for differences in creed. It will be in vain to malign their associates by such inventions as the Catholic wife who was frightened to death by her Protestant husband, or by such a monstrous fabrication as the story of the factory girls. But keep the children of one creed

from all intercourse with those of a different creed, and the Spirit of Lies will go actively to his diabolical work, and we shall soon see the Roman Catholic children, as they come and go to school, observing how the wind blows, that they may take the weather-gage of the thousands and millions of devils, which the books already in print, and other more heinous fabrications, rising in atrocity to the new occasion, will teach them, and even make them imagine, that they see and hear surrounding the excommunicated Protestant children.

Have we passed the middle of the nineteenth century! or have we relapsed to the thirteenth! when we see seventy-two pages of what is called evidence taken from the lips of this Cardinal witness, and printed at the expense of the people, by grave men, acting under a Royal Commission, when not one home question was put to this High Priest, calculated to unmask the dark conspiracy for the extinction of human reason, the suppression of the milk of human kindness, and the propagation of hatred, wicked bigotry, and social disruption, by the process of education in State schools!! schools to be supported at the expense of Protestants, from which Protestant children and Protestant teachers *must* be excluded, to prevent the Roman Catholic children from being corrupted by seeing and observing the good conduct and virtuous life of their fellow-subjects!!!

Assuredly these medieval ecclesiastics, who have suddenly risen upon us from the thirteenth century, must have inexpressible contempt for their Protest-

ant accomplices in the conspiracy to promote this disruption of society, whether these accomplices be right honourable, or honourable, or not honourable at all!! whom these insolent priests—high and low—are using as a cat's paw, *pour tirer les marrons du feu*.*

I have now pointed out the veritable Upas tree, by whose baleful influence every wholesome plant is blasted or stunted in its growth.

It happened, in Ireland, that a poor man was tormented by a raging tooth, and he went to his neighbour, the blacksmith, who was also a professing *dentist*, to have the hollow tooth extracted. Nothing loath, the blacksmith went to work, and he pulled out a tooth. The agonized patient exclaimed, “Ara, Bill, you have pulled out the wrong tooth, and, in troth, it was one of the best I had!” Bill, at once, summoned to the rescue his native wit, and calmly said, “Well! and shure ar’nt we clearing the way to the right one?” I hope our Solicitor-General for Ireland will prompt his English leader—the professing extirpator of the Upas tree—to give an equally consoling answer to the agonized patient which is now enduring the operations he is rashly performing upon her.

Having raised my voice, without a motive, other than a goading sense of duty—a duty which it is impossible to think a pleasing duty, and which, in the present state of Ireland, no one can be so stolid as not to perceive the danger of performing, it may happen, and probably will happen, that what I have written in this pamphlet will provoke

* See Appendix.

calumny. Certain it is that I shall never read the commentaries upon it, unless my special attention be called to some of them by a kind and officious friend. I must, therefore, for protection rely upon the reputation, such as it is, which thirty years of forensic life, and over ten years in the public discharge of official duties, have earned for me.

Against attacks of another sort I have no defence, nor has any man in Ireland, who becomes obnoxious to the disturbers of the public peace. It is but a few days since a dragoon—armed *cap-a-pie*, mounted on a charger—preceded and followed by his troop, and by 200 policemen, all mounted and armed, *and having a brazen helmet on his head*, was struck with a boulder stone, which fractured his skull, while escorting through one of the leading streets a prisoner on trial for the crime of shooting *a police detective officer* in another of our leading streets, *and in open day !!*

Is it not time for every man who is yet alive, and who has anything to lose, to get off the night-mare which paralyzes him, and to speak out—to get upon his feet—and to strike in defence of his liberty, his property, and his life !!

APPENDIX.

[See page 71-76, and pp. 86 and 87.]

THE first edition of this pamphlet (1,000 copies) was delivered by the printer to the publishers on Saturday, 30th December, and was not advertised otherwise than by a hand-bill on publishers' counter. The address of Dr. Moriarty, R. C. Bishop of Kerry, to the people of that county, was noticed in the Dublin newspapers, on Thursday, the 11th January. My analysis of the policy of the R. C. priests was, therefore, printed before the address was published, and the address must have been written before the Bishop could have seen the pamphlet. This address has been lauded by the London *Times* as a spirited clerical condemnation of Home Rule agitation. I am not aware that any other member of the R. C. hierarchy has so strongly expressed his disapprobation of that movement as the R. C. Bishop of Kerry has done in this address, which, therefore, may be taken as the most explicit pledge yet given of their opposition to this demand of Home Rule. The following are the only propositions which express the condemnation of it, in Dr. Moriarty's address :—

“Using then that liberty, which we concede to you and others, of judging for yourselves, and feeling that our silence may be construed into an agreement with those whose opinions have been made known through the public press, we give you, as our most assured conviction, that the agitation for what is called Home Rule is, in the present circumstances of the country, one of the most mischievous movements to which you have been ever urged or excited.”

After animadverting on the so-called popular press, and the men by whom he believes the people are deluded, he writes :—

“Do not trust them. A few of the leaders are favouring this agitation, in order to embarrass the present government. They wish to take revenge for the disestablishment of the Protestant Church, for the equality to which Mr. Gladstone's government has raised you. As soon as a Tory government comes in, there will be an end of Home Rule for them. As to those who promise to support the measure in Parliament, the redemption of their pledge

will cost them little. A motion will be made by some honourable member. They will vote, if there happen to be a division, and there will be an end of it. We believe that this agitation must tie the hands and paralyse the power of those who have laboured so effectually to serve you ; who have torn down an old and offensive ascendancy ; who have given to the tenant-farmers rights beyond what O'Connell used to claim for them ; who are anxious to retain power, only that they may complete the work of beneficial legislation. We would humbly pray you to wait a little. Let us have a few more good measures from the Imperial Parliament before we part with it ; before we try this future Parliament of yours, of which we know neither the constitution nor the spirit. Let us have the education question settled. If your members go to Westminster pledged to a policy of disruption, may not the Minister consider himself released from his pledges ? May he not fairly abandon an attempt which, in the face of a Secularist opposition, you will have rendered fruitless."

"The time may come when the old feud between Catholic and Protestant shall have been forgotten in religious equality ; when a common interest, well understood, shall have obliterated the antagonism between landlord and tenant ; when Ireland shall have a united people, north and south ; but in her present state of disunion self-government could only be a war of faction and of class."

Had I this address before me when I was writing my analysis of the priestly policy of the present hour, it is obvious that it would not have suggested one iota of alteration in my view of it, being, in express terms, a corroboration of what I have stated to be the policy of the priests. Had the Bishop read my statement of their policy before he wrote his address would he have published this corroboration of it ? Had he read what I had written, he could not fail to see that his address was open to this construction, which no candid man can deny is the true meaning of it, viz.—The Home Rule agitation is mischievous, *in the present circumstances of the country*, although it may be, and probably will be our legitimate game when we get these present circumstances changed, as we, the priests, are labouring to do, with the help of the present Ministry. Some of those who are now urging you to grasp at this pear, which is not *yet* ripe, only want to put out our allies, and to get in the Tories, and then your Home Rule is at an end. To press for it *now* will tie the hands and paralyse the power of our friends, who have done so much for us. *Let them finish our work, before you embarrass them. I pray you wait a little—let us have a few more of the chestnuts out of the fire, before we release the cat's paw.* Do not press for this Parliament of yours, *until we get ourselves properly levelled up,*

and the owners of property and the Protestants duly levelled down, and thus forced into unanimity with us, to save themselves from further spoliation by the Imperial Parliament, which we can then join you in abusing. Let us get this education question settled, by which priestly power, which has already done so much for you, will be largely increased, before you release the Minister from the pledge which he has given to us. Then the time not only MAY, but certainly WILL come, when we can join in your agitation with an assurance of success.

In the *Express* of the 9th of January a report by telegram appeared of a meeting at Skibbereen, at which the Roman Catholic Bishop of Ross presided, and resolutions were carried approving of the educational programme adopted by the Roman Catholic bishops, and demanding a redistribution of the public moneys expended on educational establishments in Ireland. The Bishop is reported to have stated—

“That if the demands of the Roman Catholics of Ireland were refused, they would prove to the British Parliament, that had so often deceived them, that there was in the country the material of an Irish Parliament.”

Here is an express threat that if the schools were not conceded the Home Rule agitation would be carried on to a decisive issue; and not a word was said by the Bishop, promising that it would be dropped, if the schools *were* conceded. The report states that the other speakers generally expressed approval of Home Rule, and it does not appear that the Bishop, as Chairman, dissented from them. It states that—

“A Rev. Mr. Troy attacked the Land Act, which he said was effectual only in mulcting the tenants. Referring to the declaration of the Marquis of Hartington on Irish education, he said the Marquis was the descendant of the man that had hanged the pious Bishop of Ross, near Macroom. If the descendant of that man tried to hang a Bishop of Ross to-day, he would be hanged himself. The present landlords of Ireland, who had obtained their lands by murder, would yet, the speaker declared, be labourers on the lands, and the latter would return to their former owners.”

This priest thus plainly threatens such a battle for property and life as that alluded to at page 76, and his bishop in the chair did not call him to order! His insolent language, applied to the Marquis of Hartington (disgusting as it is to every friend of law and order), corroborates my assertion at page 86, that “these ecclesiastics must have inexpressible contempt for their Protestant accomplices.” The gross and vulgar impudence with which he insinuated that the ancestor of

the Marquis obtained his lands by murdering a pious bishop, and talked of hanging the Marquis himself, was not rebuked by his bishop in the chair, but heard as if quite in order, and probably applauded by the crowd. A member of parliament was present, and addressed the meeting, after this language was spoken, and no disapprobation of it is reported. Is the statement too strong at page 87, that "these insolent priests, high and low, are using their Protestant accomplices as a cat's paw"? The assurance that the Government would firmly refuse to concede what the priests had demanded, by which the lovers of peace and order had been, in some degree, re-assured, was evidently regarded by this priest as a struggle of the cat to extricate his paw, which provoked a plainly implied threat that the effort to save the paw might endanger the neck.

That a member of parliament who has supported the Government should hear this insolent language, and let it pass without rebuke, is the strongest illustration of the bondage in which those are held, whose seats depend on the will of the priests. This language, with many other speeches as bad, has gone forth on the wings of the press, and has not drawn down any reproof from the Cardinal, and may, therefore, be fairly presumed to have been uttered *permissu superiorum*, like the books on which I have commented.

In the face of this daring prophecy of revolution by (I hope I may call him), this RASH priest, expressed to a deluded crowd of the labourers, to whom he promises the lands of present owners, with the flattering prospect of having these owners for slaves to cultivate them, and regarding the fact that this prophecy is addressed to an assenting R. C. bishop in the chair, and heard by one of the priestly contingent in the House of Commons, announcing what is expected as a part of the work cut out for them, the owners of property and lovers of peace most assuredly have something in the future to fear, and much, in the present, to suffer from that worst of political evils—an *imperium in imperio*, aggravated by the truckling of legitimate power to an usurpation which it is its first duty to resist and to punish.

In the face of modern Europe, the English Nation must surely be proud of the alliance between the Queen's Ministers and the Roman Cardinal and his subordinate priests in Ireland, who can, in this fashion, use, and, in these terms, speak of the Government of the country !!

BOSTON COLLEGE



3 9031 028 71367 5

